



THEOLOGICAL NEWS

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EDITORIAL

MEANS OF RENEWAL

"Theological training programmes intended to equip for pastoral and evangelistic ministry in many cases are outmoded and antiquated." These opening words from the report of the "Theological Education and Evangelisation" study group at the Lausanne Congress, reflect an awareness of the need for self-criticism and reflection by evangelical theological educators. It is a healthy preparation for renewal.

The theological education spectrum is composed of three interlocking circles, each of which is in constant need of renewal. The pattern of residential training is virtually the same worldwide, and Third World educators have incorporated few innovations into this Western mould. However, some associations of theological schools are now creatively experimenting with new patterns of curricula and of involvement in the Church and in the world.

The second circle is non-residential training, for the most part lay training. During the last ten years, Theological Education by Extension has revolutionised our understanding of this pattern, and has made significant advances in the Third World. The first flush of enthusiasm is over and the hard grind of writing and rewriting textbooks is upon us. Here there is an urgent need to strengthen inter-personal relationships and the sense of community.

The third circle is made up of research centres and communities. This may well be our greatest challenge in the next decade, and one that will be crucial for our understanding of world evangelisation, national reconstruction and training for ministry. A top priority is the establishing of a chain of centres encircling the globe. The ideological confusion of our world demands a vigorous Biblically-based apologetic, if the Church is going to develop strong roots and stand firm in the spiritual warfare.

The concept of the Church as a community of living organism whose form results from internal life rather than external laws, is one of the Biblical fundamentals for inner renewal and for dynamic service and witness in the world. The Lausanne report significantly adds: "The residential pattern offers the distinct advantage of providing an ideal laboratory in which the New Testament ideal of community can be experienced. Further studies should be given to the ways and means of deepening the sense of community in theological education between the student, the professor and the Church in the world. It is urged that the student-professor relationship be extended into field service and internship experience." A similar concern must exist in non-residential training and research centres.

CONTENTS OF THIS ISSUE

- Editorial - Means of Renewal - p.1
- Sharing in Research - p.2
- A Covenant with God and with His People, p.2
- Third World Periodicals, p.3
- Research Community in India, p.4
- TAP Research information Bank/1, p.5
- TAP Research Information Bank Questionnaire, p.7

SHARING IN RESEARCH

Around the world in all its different cultural, religious and political situations thoughtful Christians are seeking to relate a truly Biblical theology to the theological problems that surround them within and without the Church. In the West, no less than in the developing countries, is such study necessary, for although many of our theological textbooks are dubbed "Western", they often fail to deal concretely with the most fundamental challenges to the Christian faith today. This diversity of research programmes and projects that results from such "situational research" is good and necessary. But many of the problems that these theologians are struggling with are similar, because they stem from a similar basic theological problem. Occasionally problems are identical although perhaps of a different priority in another situation. A continuous flow of research information has now become a high priority.

The controversies that have arisen due to modern liberal German theology are ones on which evangelical German-speaking scholars are not silent. In this issue we have listed some of these research projects that have come to our attention. All of this particular research is in the German language. But the necessity for translation will always exist between those who are involved in indigenous research. This merely underlines the need for us to be in touch with what is presently being produced so that research relevant to those situations can be translated accordingly.

Research centres to encourage such research are presently springing up throughout the world. The most established perhaps are those in the USA, and in our next issue of TN we shall report on some of these centres as well as others in the Third World.

We must by all means encourage and assist the execution of situational research in every part of the world, in every religious or theological situation, within every ethnic or political grouping. Such research needs to be related to these various kinds of situation whether or not it is directed towards the task of evangelism. But one way in which this scattered group of researchers can help each other is by gaining that stimulation of thought and that usefulness of the others' material which can be gained through efficient dissemination of research information.

To this end TAP is beginning to build up an index of research presently being done or recently completed. By consulting this central index researchers can find other minds that are turning, or have recently been turning, on subjects related to their own topic of research. A second index will store information on materials that have recently become available, cataloguing them according to subjects and according to the specific ethnic or religious situations that they speak to. We would invite all those involved in research, whether for a degree or not, to provide the necessary information on their own project and put us in contact with others. Only a significant response to this request for information will yield the significant advantage of the cross fertilisation of ideas that a "current research" index could provide. A questionnaire is appended to this issue of TN for this purpose.

A COVENANT WITH GOD AND WITH HIS PEOPLE

Reflections on the Introduction, Section 1, and the Conclusion of the LAUSANNE COVENANT.

It is significant that the Lausanne Covenant was called a covenant. It might have been called a Declaration or a Confession, but not a Creed, though it comes closest to being the most ecumenical statement on world evangelization in the history of the Church. Being dogma in the form of teaching rather than Liturgy, it belongs to the confessional group but with a difference. It is a solemn Covenant with God and with his people to a new obedience to the missionary mandate of world evangelization. It is the personal response of the people of God to the demands of the New Covenant in Christ Jesus.

It is generally accepted that the Biblical concept of covenant belongs to the suzerainty-vassal type rather than the contractual agreement type. God's covenant with his chosen people is a covenant of redemptive grace which is renewed and expanded in the New Covenant enacted on better promises. It might have been helpful if Section 1 had given more emphasis to the idea of covenant in the purposes of God and pointed to the relationship between the evangelistic mandate and the purpose of God in creation. The covenant's statement on the doctrine of God is important for religious dialogue, while the purpose of God for the Church as the people of God called out of the world and then sent back into the world to be his servants and witnesses for the extension of his Kingdom, the building up of Christ's body, and the glory of his Name, is well stated. As evangelicals we are guilty of denying our calling both by conforming to the world and by withdrawing from it. We have been unduly influenced by the affluent "Christian" west. We have engaged in evangelism at a safe distance. But despite our failure we rejoice that God is pleased to make known his treasure in the power of the Holy Spirit through earthen vessels.

The covenant is personal but not individualistic. The opening, "We, members of the Church of Jesus Christ, from more than 150 nations..." means the decision of more than 2,000 representatives of evangelical Christianity throughout the world. However, it is not enough for it to be the covenant of those privileged to go to Lausanne. It will become truly ecumenical as Christians worldwide carefully study the text, and, constrained by the Spirit of God, make the same solemn covenant pledging themselves in obedience to God and to each other. Let us initiate one-day study conferences and form small study groups in our city, our church and our college. Let us join together in affirming, "In the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan, to work together for the evangelization of the whole world. May God help us by his grace, and to him be all the glory! Amen, Alleluia!"

QUESTIONS FOR DISCUSSION BY STUDY GROUPS MIGHT INCLUDE:

1. Discuss the purpose of God for the created world, for all mankind and for the Church, in the context of your own nation and culture. What place should be given to the concept of covenant in a theology of world evangelization? What is the relationship between the Great Commission and God's purpose in creation?
2. How do you interpret in your own situation the concept of the Church as those called out from the world and then sent back into the world as servants and witnesses? How have we denied our calling by becoming conformed to the world and by withdrawing from it?
3. In our concern to extend the Kingdom on earth how important is it that having studied the Lausanne Covenant we join in this solemn covenant by publicly signing it?

THIRD WORLD PERIODICALS GIVE DETAILED THEOLOGICAL NEWS OF THEIR CONTINENTS

Latin American Theological Fraternity: for some years now LATF have been producing their Theological Fraternity Bulletin consisting of theological articles of a consistently high quality and related to the situation of the Latin American church. The Bulletin can be had in English from their office at: Casilla 2475, Cochabamba, Bolivia, South America. The cost is \$3.00 (or £1.35) per year for four numbers.

The Theological Commission of the Association of Evangelicals of Africa and Madagascar: the last year has seen the emergence of two periodicals in Africa. "Afroscope" is a theological newsletter, and "Perception" presents articles of theological concern. The two issues of "Perception" so far produced are still available: Vol 1.1 (March 74) "Theological Trends in Africa Today", and Vol 1.2 (July 74) "Evangelical Evaluation of Lusaka Conference". Both periodicals are

sent free, but cost about \$.25 for the production and postage of a copy of either publication. They are available from: AEAM, Box 49332, Nairobi, Kenya, E.Africa.

Asia Theological Association: details of "Asia Theological News" appeared in our last issue of TN. Annual subscription rates airmail are \$1.00 for Singapore and Malaysia, \$2.50 for the rest of Asia, and \$4.00 elsewhere. It can be obtained from the ATA Office, Box 75, Farrer Road Post Office, Singapore 11.

RESEARCH COMMUNITY IN INDIA

The Theological Research and Communication Institute (TRACI) in New Delhi, India, has constituted itself as a research community, to the end that discussion and interaction, fellowship and mutual encouragement take place in an atmosphere of sincerity, truth and love. Community members locate themselves wherever is most conducive to the effective execution of their research. But every two or three months the community aspect of TRACI takes visible form in a "Community Seminar". Seven out of the existing community of nine were present for their most recent seminar, October 11-15. About half the time was spent in free discussion as part of an attempt to develop as a community a comprehensive Christian world view within the Indian situation. The other half of the time was spent in evaluating manuscripts in various stages of preparation by members of the community. Guest theologians from different parts of the world will be invited to take part in some of the future seminars.

Other seminars form part of the "Communication" aspect of TRACI's work when thoughtful lay Christians and pastors are invited to interact with the community on theologically-related subjects of common concern. The first extension of TRACI through print will soon appear in the form of a theological journal. And as part of a service to evangelical publishers TRACI will sponsor jointly with the publishers a workshop for editors and writers by providing some of the staff needed. One of the series of Church Growth seminars presently being held in India with Dr. Donald McGavran and Dr. Vergil Gerber has been sponsored by TRACI. Also planned is a theological symposium on "Evangelism and Social Action" drawing competent personnel from throughout India.

NEW BOOK BY WEF THEOLOGICAL COMMISSION MEMBER

A new book in German called "Was heisst heute Mission?" ("What does Mission mean today?") by WEF Theological Commission member, Dr. Klaus Bockmühl, has just been published by Brunnen Publishers of Giessen and Basel. The 192 page paperback tackles the fundamental questions of today's theology of mission. The meaning of the concept of "Mission" has undergone a stormy transformation in the past few years. This book begins by setting out the most significant aspects of the theology of mission between the years 1940 to 1960, which produced an authoritative and contemporary form of biblical understanding on the meaning of mission.

The second part of the book follows the development of the concept of Mission amongst ecumenicals and examines the documents emanating from the conferences at New Delhi, Uppsala and Bangkok. Dr. Bockmühl examines the new evangelical statements, the Declarations of Wheaton, Frankfurt and Berlin and ends with a chapter on the International Congress on World Evangelisation held in Lausanne.

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I/G: RESEARCH CENTRES/Germany

1. Pfarrerdienst (D 3551 Marburg-Wehrde, Im Paradies 10, W. Germany). This is an independant centre sponsored by the Pfarrer-Gebets-Bruderschaft (a fellowship of evangelical pastors). Purpose: to give a theological alternative to liberal German theology. The centre has published a number of booklets and books by evangelical German-speaking scholars. Programme includes seminars during vacation time for theological students led by evangelical professors, and a theological magazine "Theologische Beitrage" (six times a year).
2. Karl-Heim Society for Interdisciplinary Theology (D 729 Freudenstadt, Langgasse 22, W. Germany). Purpose: to undertake research in the relationship between the Christian faith and the scientists.

II: CURRENT RESEARCH PROJECTS (German-speaking scholars)

1. Dr. Klaus Bockmühl (Chrischonarain 201, CH-4126 Bettingen/Basel, Switzerland)
 - The Place of Pneumatology in Ethics (German/1976)
 - What does Mission mean today? The development of missionary thought in ecumenical and evangelical theology (German/1974)
 - Environment and the Sustenance of life. God's Task for Man. (German/1974)
 - God in Exile? A critique of the "new morality" (German/1974)
 - The Challenges of Marxism. Essays on Marxist Rel. Criticism Ethics, and the Search for a "New Man" (German/1975)
 - Atheism within Christianity. The unreality of God in recent theology. (German/1971, Eng edition in prep)
2. Dr. Eberhard Guting (852 Erlangen, Am Europakanal 8a, W. Germany)
 - The Methodological Problem of a Theology of the New Testament (German/1975)
3. Pf. Hermann Hafner (D 8702 Erlabruna, Nr. 84a, W. Germany)
 - The Relationship between Knowledge and Belief in the Theology of Adolf Schlatter (German/1975)
4. Dr. Horst W. Beck (D 729 Freudenstadt, Langgasse 22, W. Germany)
 - Creation and Science. The concordance between Biblical faith of creation and modern theories of scientists, especially cybernetics (German/1975)
5. Rev. Helmut Burkhardt (D 3551 Lahntal-Gossfelden, Am Mehrdrusd, 33, W. Ger)
 - The Formation of the Gospels.
6. Herr Rainer Riesner (D 6 Frankfurt, Kaltmuhlstr. 5, W. Germany)
 - The Formation of the Pentateuch (German/?)

1 III: JOURNALS AND BULLETINS

1. Missiology, an International Review (continuing Practical Anthropology) Published quarterly by the American Society of Missiology (Box 1041, New Canaan, Conn 06840, USA. \$8.00 per year. Editor: Alan R. Tippett, School of World Missions, Fuller Theological Seminary, Pasadena). A valuable forum of exchange of ideas on the Christian World Mission, with special emphasis on the mission of the church and changing cultures. Articles and reviews by leading Protestant and Catholic writers.

IV/A: AREAS AND COMMUNITIES/The Muslim World

1. Fellowship of Faith for Muslims. (205 Yonge St. Rm 25, Toronto, Ont. M5B 1N2, Canada). A prayer, information, literature and manuscript service for missions to Islam.
bulletin of prayer requests and news items three times a year.
sales department: literature on Islam and approach to Muslims. Catalogue on request.
 Selected titles: Misanu'1 Haqq (Balance of Truth), C.G. Pfander, reprint in Arabic, 484 pp, \$2.75. Design of My World, Bishop H.B. Dehqani Tafti of Iran, \$.95. Sufism, Its Saints and Shrines, Bishop J.A. Subhan of India \$2.00.

Reports: 1964 and 1966 Conference of Evangelical Missionaries to Islam, approx 70 pp each, \$.50. Media Conference on Islam in Marseille (Feb 1974) can be obtained from ELO, Box 725, Wheaton, Ill 60187, USA.

Manuscript pool in English (selected titles)

tracts and booklets: a series by Dr. Wm Miller of Iran includes His Name Shall be Wonderful (available in many languages) and Belief and Practice of Christians (addressed to Muslim enquirers and converts). Also a series of booklets, answering actual questions asked by modern Arab youth, compiled by Iskander Jadeed, and translated from Arabic. (Arabic edition published by Markaz esh-Shabiba, Box 7423, Beirut, Lebanon).

correspondence courses: One God, One Way, 14 lessons, available in a number of languages. The Epistle to the Romans, 19 lessons, Dr. Wm Miller.

radio scripts: Friend of God: 10 programmes, drama: Ernie Shingler (Studio Sentosa, Institut Indjil Indonesia, Batu, Malang, Indonesia).

2. Evangelical Missions Information Service (Box 794, Wheaton, Ill 60187, USA). Some editions of PULSE (News from Africa, Asia, Europe and Latin America) periodically feature the Muslim world, e.g. June 1974.

3. World Council of Churches (150 Route de Ferney 1211, Geneva 20, Switzerland). Recent publications on inter-faith dialogue include: Christian-Muslim Dialogue, ed. S.J. Samartha and J.B. Taylor, 167pp, (papers presented at the Broumana Consultation 1972, between 21 Muslim and 25 Christian scholars). Living Faith and the Ecumenical Movement, ed. S.J. Samartha, 1971, 184pp. Dialogue between Men of Living Faiths, ed. S.J. Samartha, 1971, 128pp (papers presented at a consultation held at Ijaltoun, Lebanon, March 1970, between invited Hindu, Buddhist, Christian and Muslim scholars).

T A P R E S E A R C H I N F O R M A T I O N B A N K

QUESTIONNAIRE: Current Research Projects

Return to: Mr. David M. Muir
Box 3326
New Delhi 110014
INDIA

The research information bank will cover these suggested areas of research:

- basic research in any of the main theological disciplines (Bible, Theology, Ethics, Church History, Religions, Philosophy, Christian Education, Evangelism, Missions, Pastoralia, etc.)
 - applied research, translating Biblical and theological concepts into particular cultural contexts
 - Christian apologetics in the areas of society, religion, ideologies, and science
 - cultural, historical and socio- political area studies in opportunities for evangelism and factors resistant to the gospel
 - evangelistic and Christian life materials prepared for specific cultural contexts
 - the structure, methodology and renewal of theological education
 - theological factors in communication research
-

I. Name and address of researcher Name and address of Institution (if any)

How would you describe your basic theological position?

II. General subject of research :
 Title (if available) :
 Brief summary of research project :

Language :

Probable completion date:

III. Do you intend to publish? Probable publication date :
 Level and type of readership the manuscript would be intended for :

Expected length of manuscript :
Is translation into any other language anticipated?

- IV. List any articles, books, tapes, etc. that you have produced in the last five years
- a. connected with your present subject of research

b. others, related to "areas of research" outlined overleaf

- V. List any other research projects
- a. that you are currently working on

b. that you plan to work on in the future

- VI. List the names and addresses of other researchers known to you and whom we should contact for similar information :

1.

2.

3.

4.

Note: - please fill in this form for ONE research topic only. You may include on a separate sheet similar details of any other research you are currently working on, or another questionnaire can be sent to you from our office.
- we would like to encourage other researchers in your field to establish contact with you. Do you object to parts of this information being made available to the Theological News readership (mainly theologians, theological educators, church and mission leaders)? YES/NO



THEOLOGICAL NEWS

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EDITORIAL

THE SPIRIT OF LAUSANNE

Lausanne is over. The 3,700 registered participants, observers and press have returned to their homes and work. The press have made their reports. The official volumes, totalling nearly half a million words, will be off the press by October.

But will the 'Spirit of Lausanne' go on? Humanly speaking it is in our hands whether or not Lausanne stays as a single event or continues as a process. Our task is to read and re-read, to reflect and pray, to proclaim and serve in the power of the Spirit. "The world is my parish" said Wesley. World evangelisation is no longer the exclusive concern of the jet-flying evangelist. It must be the concern of the city pastor, the bush bible school teacher, the neighbourhood-bound housewife. We are one body, serving one Lord, committed to one task.

In his opening address, Billy Graham called on evangelicals to carry the Spirit of Lausanne to the whole world. In his incisive address, he analysed the present state of the world and of the church, and outlined four foundations of the Congress. These were that it stands in the stream of evangelical conferences on evangelism beginning last century, its unity is in proclaiming the one Gospel to the whole world, it must re-emphasize a Biblical theology of evangelism and in honest consideration on the unreached world it will search for strategies to mobilise the resources of the church for world evangelisation.

Dr Graham concluded with four hopes for the Congress and some comments on these are in order.

1. "I would like to see the Congress frame a Biblical declaration on evangelism." The plenary Biblical foundation papers, the conclusions of the 25 theological study groups each made this contribution. They were crowned by the 15-section Lausanne Covenant for which hundreds of participants contributed suggestions. History may show this Covenant to be the most significant ecumenical confession on evangelism that the church has ever produced. We are reproducing

CONTENTS OF THIS ISSUE

Editorial: The Spirit of Lausanne, p.1.
 Asia Theological News, p.2.
 Cooperation between research centres, p.3.
 ICOWE - An opinion poll, p.3.
 WEF holds Sixth General Assembly, p.4.
 Fresh directions for TAP emerge at General Assembly, p.5.
 Trinity International Students Declaration of Concern, p.6.
 Evangelical Theological Seminary in Francophone Africa, p.6.
 The Engagement of Lusaka, p.7.
 Center for Missionary Research, p.9.
 Berlin Declaration on Ecumenism, 1974, p.10.

the text in this issue and in future issues we hope to comment on specific sections. Let us pray that God will cause thousands of local congregations and para-church groups to study this great document and then act upon it. One-day study conferences will help these groups articulate their understanding of evangelism.

2. "I would like to see the church challenged to complete the task of world evangelisation".

The issue strategy papers, the findings of the 33 specialised evangelistic study groups and numerous demonstration models of evangelistic methods widened the vision of all. Proven methods from neighbourhood evangelism to city campaigns were shared. Problems of cross-cultural communication were honestly faced, but the final test will be in the extent to which this Spirit of Lausanne is carried into practice in the years ahead. In the historic evangelical tradition the Congress sought to hold together the priority and authority of the Word and the necessity of subjective experience and action in the Holy Spirit.

3. "I trust we can state what the relationship is between evangelism and social responsibility".

The Congress agonised over the tension between proclaiming the Gospel to the two billion unevangelised and in meeting the enormous need of human suffering especially in the Third World. Current confusions on this relationship were discussed in many papers, especially those of John Stott, René Padilla, Peter Beyerhaus and Samuel Escobar and in many study groups. John Stott reminded us that it is in the servant role that the right synthesis on obedience to the Great Commission "Go and make disciples" and the Great Commandment "Love your neighbour" takes place. The Congress addressed itself to the definition of terms and to a re-discovery of the relationship between the Kingdom of God and the Church. The Congress emphasized that evangelism is not to be confused with a secular humanist attempt to establish the Kingdom of God on earth by force.

4. "I hope that a new 'koinonia' of fellowship among evangelicals of all persuasions will be developed throughout the world".

Lausanne marked many new beginnings. Cultural prejudices, tensions between missionaries and nationals, between church and para-church structures were recognised and confessed. There was little interest on the part of the participants in seeing a new pyramid-type world organisation launched, but there was a very strong desire that some form of post-Congress fellowship be formed to assist in implementing the vision of the Congress. A continuing committee of 25 is being appointed by the planning committee for this purpose. Evangelical strength is in functional co-operation at the local, national and regional levels and in this context the General Assembly of the WEF meeting immediately after the Congress resolved to be open to the Spirit of Lausanne and to adapt its structure and function in co-operation with the continuing committee of the Congress. Let us pray that the theme of the Congress "Let the earth hear His Voice" will be fulfilled. B J N

A.T.A. PUBLISHES FIRST ISSUE OF "ASIA THEOLOGICAL NEWS".

The Asia Theological Association published the first issue of Asia Theological News last June. The periodical follows closely the size and format of Theological News but its content is devoted to news of theological education in Asia. The annual subscription rates are US\$1.00 to Singapore/Malaysia, \$2.50 to the remainder of Asia and \$4.00 to Australia, New Zealand, Europe, Africa and the Americas. These rates are for airmail, surface mail is half the airmail price. For subscriptions write to A.T.A., P.O. Box 75, Farrer Road Post Office, Singapore 11.

CO-OPERATION BETWEEN THEOLOGICAL AND EVANGELICAL RESEARCH CENTRES EMERGES AS A PRIORITY AT THE CONGRESS.

One of the twelve sub-groups of the Strategy Group Theological Education and Evangelisation at the ICOWE directed its attention to theological and evangelistic research centres drawing on the paper written for the group by Bruce J. Nicholls. The sub-group believed that theological and evangelistic research is a vital stimulus to effective communication of the Gospel. They recognised that the structure and content of each research facility will differ from continent to continent and culture to culture. It was urged that each major geographic region develop its own theological research centre reflecting the uniqueness of its own cultural situation. Priorities for research included: 1. Theological research translating basic biblical concepts such as "God", "man", "salvation" into cultural contexts. 2. Analysing contemporary competing ideologies which tend to discredit the authenticity and relevance of the gospel, such as Neo-Marxism, religious syncretism, etc. 3. Preparing area studies from a cultural, historical and socio-political perspective in order to understand the structures and problems of countries resistant or closed to the gospel. 4. Developing methods of evangelism and the production of suitable evangelistic materials. 5. Experimenting with new methods of theological training with a view to the mobilising of the Church in evangelism.

Further, during the Congress two special meetings were convened by Bruce Nicholls for Research Centres involved in theological reflection, communication, evangelism or church growth. Twenty-five research groups were represented in these discussions. They recommended to the Congress the need for follow-up research in the valuable materials on Unreached Peoples provided for the Congress by Edward Pentecost of Fuller School of Missions and William Needham of MARC. The group urged that local and regional research centres be strengthened, recognising that serious research must be undertaken in the context of local culture and through involvement in the life of the churches' witness in the world. It was recommended that research information be pooled and resource banks for this information established, using the facilities of agencies such as MARC, the William Carey Foundation, TAP and the Bible Societies. The group urged that priority be given to teaching the methodology of research, to continuing research on unreached peoples and on cross-cultural evangelism, readership and listenership research in mass media. Research is needed on factors involved in the growth of the church, on the biblical and theological basis of evangelism and in Christian apologetics, in the theological reflection on issues of contextualisation and the restructuring of theological education in the context of evangelization.

TAP will be establishing a newsletter for those involved in research centres. For further details write to the editor, B.J. Nicholls.

ICOWE - AN OPINION POLL

A recent questionnaire sought to test opinion on people's hopes and fears for the Lausanne Congress on World Evangelization. The questionnaire went both to participants and non-participants and there was a marked difference between replies received from these two groups. Non-participants knew very little about the Congress and its objectives and therefore could not be optimistic about the results that would follow. Replies from participants were more positive and many were spending time by way of preparation in study and prayer, both individually and corporately. One or two countries had held study conferences prior to the Congress to study and discuss the various Position Papers.

Perhaps the most interesting reaction came from the question concerning what people hoped to see come from the Congress in the area of theology in

relation to evangelism. Various specific suggestions included: a new theological understanding of the relationship between evangelism and the Church, and the relationship between atonement, the Lordship of Christ and the Kingdom of God. There was a concern for theology of evangelism - is there a "Biblical Methodology"? A theology of evangelism which would be academically acceptable vis-a-vis modern syncretising theologies. Also the need to clarify the roles of general and specific revelation in mission theory and practice, again a clear statement of the fundamentals of the Gospel to act as a frame of reference in the contextualising process and as a witness to those sections of the Church which have deviated from these fundamental Biblical truths. There was also some concern to see a new impetus in improving the standard and extent of theological training with special reference to the training of men for an evangelistic ministry. This, it was felt, would have far-reaching and long-term effects.

It was pointed out, however, that not all those attending the Congress would be theologians and some of the participants had found it difficult to assimilate the various Position Papers circulated to them. Such participants were looking for a new stimulus to ask theological questions but were also looking for new directions in actual methods of evangelism. For example, what methods can we use for reaching those independent African churches who have turned aside from some of the very basic Christian truths? How can we remove the apathy and self-contentment of our so-called evangelical churches?

There was unanimous agreement that the Lausanne Conference is part of a process which must continue on the ground level in every part of the world. Otherwise the momentum already gained will be lost. As might be expected, the suggested methods for doing this varied very greatly from country to country. Some felt the need for setting up a structure for a specific follow-up committee. Others disagreed and stressed the need to mobilise existing organisations especially the WEF and TAP. Some wished all the evangelicals in their country would band together for a programme of follow-up evangelism. Others felt that the most strategic policy was for evangelicals to concentrate on working within their existing church structures for revival and evangelism. Others again, looked to a broad-based committee to implement the findings of the Congress. But there was general agreement on the following issues: the need to disseminate information about the Congress and its conclusions through the whole Christian Church. The ignorance about the Congress among non-participants must be overcome. This could best be done through existing periodical publications, especially denominational magazines. This broad general advertising should be accompanied by a more serious study of the Congress conclusions usually in the form of follow-up conferences. Congress participants and, if possible, Congress speakers, should make themselves available for these local conferences, and the various Position Papers should be studied and discussed. Another suggestion was a study course on the Congress conclusions. Whatever the means used, it will be an important first step to inform the Church as fully and widely as possible of the directions of evangelism that the Congress is recommending. Only with this as a background, can the Church respond in word and action.

WEF HOLDS SIXTH GENERAL ASSEMBLY

One hundred and thirty delegates, observers and staff met at Chateau d'Oex, Switzerland, July 25 to 29, for the Fellowship's Sixth General Assembly. Early in the proceedings four more national fellowships were accepted into membership, namely the Southern Africa Evangelical Council, the Evangelical Fellowship of Rhodesia, Le Conseil des Eglises Evangeliques de Haiti and the Evangelical Fellowship of Zambia, thus bringing the membership total to 26.

Nearly all the participants had taken part in the International Congress on World Evangelization, which had closed only hours earlier, and the question of international evangelical cooperation and relationships was naturally very

much to the forefront of the delegates' minds as they assembled. It was the consensus of the meeting that another world organization on the lines of the WEF would only cause confusion in the evangelical world and the meeting resolved:

"THAT we communicate to the Continuation Committee of the International Congress on World Evangelization with a view to its considering the possibility that within the framework of the WEF the goals and wishes of the Congress which it is its objective to carry out may be achieved and in particular we express the following opinions: (1) that channels of communication be kept open between the Continuation Committee and this Fellowship, (2) that individuals involved in both this Fellowship and the Continuation Committee should seek to keep both in concert, (3) that it is undesirable that there be any duplication of international organizations, and (4) that this Fellowship is willing to consider proposals for the alteration of its bylaws more effectively to achieve the goals of the Congress within its Fellowship and constituent members.

At a simple installation service on Sunday morning, July 28th, the following were installed as the new members of the Executive Committee: Dr. Hudson Armerding, President (USA), Rev. Stephen Damaris, Vice President (Indonesia), Dr. Byang Kato, Recording Secretary (Africa - AEAM), Mr. Gordon Landreth, Treasurer (UK), Rev. Claude Noel (Haiti), Rev. C.L. Rema (India) and Rt. Rev. A.J. Dain (Australia).

Dr. Clyde Taylor, International Secretary, reported to the Congress that in spite of constant efforts during the previous two years he had been unsuccessful in finding his successor. It was resolved that further efforts be made to find a successor to Dr. Taylor and in the meantime he continue to serve for a further 12 months (or at the very most 2 years) until a successor is found to replace him as International Secretary.

FRESH DIRECTIONS FOR TAP EMERGE AT WEF GENERAL ASSEMBLY

Clearer directions for the future were set for the Theological Assistance Programme during the WEF meetings in Switzerland. Mr. Bruce J. Nicholls, International Coordinator of TAP, explained that one of TAP's main interests in the six years of its existence had been to see regional theological fellowships set up in each continent. Now that these for the most part existed, TAP's key work would now centre on the provision of information and stimulation in the areas of theology and theological education, especially through Theological News, but also through a consultative ministry using TAP staff and other personnel. Individuals from every region of the world were present and warmly endorsed this fresh outlook, emphasising the continuing place Theological News will have in the dissemination of news worldwide. The role of TAP as a service agency to regional organizations was underlined.

Another important development was the setting up of a theological commission of the WEF to guide the policy of TAP. The Commission is made up of between six and ten individuals who have significant experience and ability in theological education, and will interact mainly through correspondence. The membership of the Commission also reflects the worldwide scope of TAP's work.

The part that TAP will play in the area of finance was not clearly defined or agreed. At the meeting, several thousand dollars were allocated to projects presented by the Third World regional organizations. But although it was agreed that TAP will join in seeking funds for specific projects, some felt it was not desirable for TAP to make the handling of undesignated gifts a major part of its work.

It was further urged that TAP take the initiative in helping the church to think theologically and in bridging the gulf between pastors and theologians. Several stressed the need to promote theological thinking and writing at all levels. Dr. John Stott suggested that fellowships of theologians, both nationally and regionally, should be encouraged and that patterns of theological education should be critically reconsidered.

TRINITY INTERNATIONAL STUDENTS DECLARATION OF CONCERN

The international students at Trinity Evangelical Divinity School, Deerfield, USA, in a Declaration of Concern appealed to the International Congress on World Evangelisation for action along the following lines:

- 1 "Establishment of: (a) Evangelical seminaries with interdenominational emphasis in each major area of the world. (b) Research centers available to those on the field, emphasizing short-term research and refresher opportunities.
- 2 Development of: (a) A programme of visiting professors, or exchange of faculty among Evangelical theological institutions. (b) Theological education by extension. (c) An International Congress on World Evangelisation on the student level.
- 3 Financial aid for: (a) Theological students in their home countries. (b) Advanced graduate study abroad for graduates with at least one year practical experience, pastors, professors, and evangelists who have a vision and concern for theological education in the Third World.
- 4 Dissemination of Literature: (a) Encourage and support national authors in theology, evangelism, etc. (b) Enlargement and/or establishment of Christian publication centers for: 1. Publishing/printing/distribution of Evangelical literature by nationals. 2. Translating and/or reprinting of major works on theology, Christian life, etc. (c) Formation and enlargement of libraries and reading rooms ministering to the general public".

TAP commends the vision of these international students to other theological schools and to the evangelical community worldwide. It parallels many of the objectives for which TAP was formed six years ago.

We suggest that international students now studying in theological institutions in North America, Europe and Australasia form their own regional fellowships and prepare dossiers on graduating students preparing for Third World service, on professors available for exchange or sabbatical service, on national authors and research scholars, and list likely sources of financial assistance to make these goals viable. TAP offers to provide a clearing house for such information, publishing offers of ministry and requests for service through Theological News, which now has a worldwide circulation of theological schools and church leaders. In providing this information service, TAP seeks to co-operate with autonomous regional associations or societies such as the Asia Theological Association, the Theological Commission of the AEAM (Africa) and the Theological Fraternity of Latin America. For further details on the Declaration write to: Mr Bruce Fleming, Box D497, Trinity Evangelical Divinity School, Deerfield Illinois, 60015, USA.

EVANGELICAL THEOLOGICAL SEMINARY TO BE FOUNDED IN FRANCOPHONE AFRICA

At the Lausanne Congress, the Theological Commission of the Association of Evangelicals of Africa and Madagascar (AEAM) voted to establish a university-level theological seminary in the Central African Republic, located in the capital city of Bangui. This new seminary is scheduled to open in October, 1976. It will attract evangelical students from about twenty French-speaking African nations.

This project was conceived by francophone African delegates to the Third General Assembly of the AEAM held at Limuru, Kenya, in January, 1973. Dr. Byang Kato, Executive Director of AEAM's Theological Commission, visited several African countries in search of a suitable site for the school. In March, 1974, President Bokassa, the Central African Republic's chief of state, offered seven acres of land to the AEAM for the construction of the new seminary. This generous offer

was accepted by the Theological Commission at the Congress in Lausanne. A large majority of the French-speaking Africans at the Congress enthusiastically registered their support for the project.

At the present time secondary school graduates in French-speaking Africa wanting an evangelical theological training in French at university level must leave the African continent. This option not only creates problems of deculturation and excessive financial expense, but existing training facilities of this kind outside Africa cannot meet the demand.

Three Africans and two expatriates are working together to realise this project: René Daidanso of Chad, Isaac Zokoué of the Central African Republic and Tite Tienou of Upper Volta are assisted by Dr. Paul White, serving on the island of Reunion, and Dr. John Robinson from Zaire. Several thousand dollars have already been contributed for the seminary construction and two professors have been found for the teaching staff.

THE ENGAGEMENT OF LUSAKA

The Third Assembly of the All Africa Conference of Churches (AACC) meeting held May 11-24, Lusaka, Zambia.

Extracts and summary of a Report prepared by Dr. Byang H. Kato, Executive Secretary of the Theological Commission of AEAM.

Dr Kato reports that Canon Burgess Carr of Liberia, the 39 year old General Secretary of the AACC, summed up the foremost engagement of Lusaka as "a true spiritual anchor in our continuing struggle for cultural authenticity and integration, human development, dignity and peace". Carr denounced the cultural arrogance of the West in these terms "At the very root of the problem is the cultural arrogance of that small minority of mankind located in the North Atlantic world, who have imposed upon a world a naive hypothesis of cultural progress which places Western man at the top of an imaginary scale of evolutionary development. As a result, the Western experience has become the priori norm for evaluating African society and pejoratively categorizing them as pagan or primitive, savage or degenerate, civilised or advanced . . . The Western missionary movement converted this bad anthropology into bad theology, thereby transforming Jesus Christ into the prototype of their race, their values and their customs".

In line with the definition of Salvation Today formulated in Bangkok, Thailand, in 1972, Carr described salvation in the context of identity, authenticity for human development and for dignity and justice. He was applauded when he said "Any outright rejection of violence is an untenable alternative for African Christians. If for no other reason, we must give our unequivocal support to the Liberation Movements because they have helped the church to rediscover a new and radical appreciation of the Cross. In accepting the violence of the Cross, God, in Jesus Christ, sanctified violence into a redemptive instrument for bringing into being a fuller human life".

Kato notes that the General Secretary made it abundantly clear that the efforts of ecumenism go beyond the unity of Christian churches. It is their goal to work for the unity of a human race. Carr adds "As such the discussion on the moratorium must take seriously into account the problem of cultural plurality in relation to the ecumenical concern for the unity of mankind . . . At the theological level the demand for unity is a demand to overcome the polarisations that divide God's family of Man. What we truly seek is not the unity of the Church as an end in itself, but in order that the Church may be an agent of God's mission for liberation, justice and reconciliation among men and women". Mr Carr concluded his address "We shall usher in a rebirth of hope among our people, we shall cause the Christian Church in Africa to be

identified as one of the movements of Liberation God is using to renovate history; we shall be a redemptive influence upon all mankind. Mr Chairman, this is the ENGAGEMENT OF LUSAKA".

Dr Kato expresses his concern that Canon Carr's attack on the missionary movement is an unfair generalisation and he is disturbed at the vindictive spirit of the address. He fears that the uncritical acceptance of traditional religious culture is in grave danger of leading to religious and theological syncretism. Kato replies that the message of Christianity is that the traditional worshipper must be rescued from dumb idols to serve the living God. The materialistic and Marxist atheism of the Western world comes under the same judgment as the pagan religions of Africa and the East. He criticizes Carr's 'sanctified' violence as a distortion of Biblical theology. He comments "There is no justification for violence of any kind in the Bible. The Christian basic call is for peace and the ministry of reconciliation amongst all men". He notes the absence of any discussion on sin as the fundamental dilemma of man. From this and other addresses, Dr Kato concludes that the old liberal concept of the Kingdom of God is now rooted in the AACC. The optimistic liberal views of Schleiermacher and Ritschl which were shattered by the events of the First World War are now revamped and restated.

Other major addresses at the Assembly were delivered by President Kenneth Kaunda of Zambia, whose address reflected his good Christian upbringing. Kato notes, "His Excellency rightly stressed that the Church is the custodian of moral supremacy, while the State exists to uphold justice. ... But when he stated that 'the goals of the Church are the goals of the State' a question crossed my mind".

Dr Richard Andriamanjato of Malagasy Republic, the Chairman of the General Committee of the AACC, traced the development of the AACC since its founding at Kampala 1963. He believed that at Lusaka the AACC had reached adulthood. Dr Philip Potter, the General Secretary of the WCC addressed a public rally estimated at 20,000 jammed into Zambia's largest stadium, where he expounded the primary concern of the Assembly - social justice. There was, however, a sizeable number of evangelicals at the Assembly and in the small group discussions they were able to share their convictions, but Kato who took part as an observer, feels that these discussions had little influence on the final reporting at the Assembly.

Kato commends the preparatory study documents, Evangelism and the Selfhood of the Church in Africa, Frontier Ministries. He also commends the Section II report when it advocates further theological studies on marriage customs in Africa, but he notes that the report failed to uphold the Biblical idea of one man and one woman in marriage. He is distressed that in Report II entitled "Ministry for Social Justice" the section entitled Missionaries Go Home was obviously vindictive, branding every expatriate missionary as a neo-colonialist out to exploit the African. Kato feels that the report Ministry in Dialogue failed to emphasize the absolute truths in Christ and that the report on Church Union or Co-operation advocated a complete union of all churches in Africa for which the church in Zaire has set a pattern.

In the message of Lusaka to the churches of Africa six issues from which the church should seek to liberate itself were listed: 1. Theological conservatism. 2. Denominational and rigid structures. 3. Fear of proclamation of the new message of redemption and denunciation of evil. 4. Hypocrisy which condones evil at home but condemns it elsewhere. 5. Selfishness which hinders the missionary spirit. 6. Dependence on foreign resources.

Kato concludes that the Church in Africa is now heading for a new form of liberalism and he appeals to evangelicals to recognise their true unity in diversity. He notes that in this conference of 600 delegates that at least 10 million evangelical Christians, most of whom are related to the Association of Evangelicals of Africa and Madagascar, were not represented.

Ed. Note (on article on previous page)

The AACC has a constituency of some 45 million - Anglican, Protestant and Orthodox church members in 33 countries - representing about one third of Africa's total Christian population. Copies of Dr Kato's 14-page report may be obtained from the office of the AEAM, PO Box 49332, Nairobi, Kenya. Gifts for the cost of publication and postage will be appreciated. Recognising the importance and controversial nature of this Consultation, Letters to the Editor on this subject will be welcomed.

EAST-WEST CENTER FOR MISSIONARY RESEARCH AND DEVELOPMENT TO BE LAUNCHED IN 1975.
- By David J. Cho.

The second Continuation Committee meeting of the All-Asia Mission Consultation (Seoul 1973), recently convened in Hong Kong, has approved a plan for the establishment of an East-West Center for Missionary Research and Development. The Center will begin such programs as training, research and an information bureau from the beginning of 1975. It was resolved that degrees be conferred at a later suitable time.

The plan for the establishment of the East-West Center for Missionary Research and Development would be one of the significant fruits resulting from the Seoul '73 All-Asia Mission Consultation which has met under the watchful eyes and with the heightened interest of the western church. The Statement of the Consultation pledged to establish such a centre in Seoul.

Planner has pledged 10,000 Asian Missionaries for the last quarter of the century.
The planner of the Consultation and the Center has publicly proposed that through the Center at least 10,000 Asian missionaries might be trained and sent worldwide by 2,000 A.D. The Center would truly function as a great birthplace for this great historical effort.

One might respond negatively to this seemingly too great design and plan, but this is by no means explosive planning when seen in the context of the planning needed to overtake the much more explosive growth in world population. The delegates from the 14 Asian nations represented at the Consultation have unanimously pledged "by faith" to send 200 missionaries by the end of 1974. If this vow has been compelled by the Holy Spirit, it will most assuredly materialise, and furthermore, with the addition of each year's momentum, the Spirit will enable them to produce 10,000 missionaries by the year 2000 A.D.

East-West cooperative effort proposed.

The time has come for the long accumulated experience, the results of a long studies, and the resources of personnel and material of the western missions to be invested in the common effort on the part of the leaders of the Eastern missions to explore and train their own hidden missionary resources. A new relationship between the East and West through which common studies, common exploration and common training can be pursued will dynamically contribute to a maturer relationship between the two.

Inter-Racial Communal-life missionary leadership training stressed.

Each nation needs to have its own missionary training institute suited to its own particular situation. But at the same time, in view of the fact that missionary endeavor is in its nature cross-cultural and cross-territorial, an All-Asia Missionary Training Center has to be established in order to train chosen candidates from each country of Asia at an international and common level for a short period of time extending from three to six months a year. Moreover, active missionaries, mission executives and those capable church

THE LAUSANNE COVENANT

INTRODUCTION

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress On World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. THE PURPOSE OF GOD

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

(Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6,18; Eph. 4:12; I Cor. 5:10; Rom. 12:2; II Cor. 4:7)

2. THE AUTHORITY AND POWER OF THE BIBLE

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all mankind. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church every more of the many-coloured wisdom of God.

(II Tim. 3:16; II Pet. 1:21; John 10:35; Isa. 55:11; I Cor. 1:21; Rom. 1:16; Matt. 5:17,18; Jude 3; Eph. 1:17,18; 3:10, 18)

3. THE UNIQUENESS AND UNIVERSALITY OF CHRIST

We affirm that there is only one Saviour and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that all men have some knowledge of God through his general revelation in nature. But we deny that this can save, for men suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and man. There is no other name by which we must be saved. All men are perishing because of sin, but God loves all men, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Saviour of the world" is not to affirm that all men are either automatically or ultimately saved, still less to affirm that all religions offer salvation

in Christ. Rather it is to proclaim God's love for a world of sinners and to invite all men to respond to him as Saviour and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

(Gal. 1:6-9; Rom. 1:18-32; I Tim. 2:5,6; Acts 4:12; John 3:16-19; II Pet. 3:9; II Thess. 1:7-9; John 4:42; Matt. 11:28; Eph. 1:20, 21; Phil. 2:9-11)

4. THE NATURE OF EVANGELISM

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world.

(I Cor. 15:3,4; Acts 2:32-39; John 20:21; I Cor. 1:23; II Cor. 4,5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

5. CHRISTIAN SOCIAL RESPONSIBILITY

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

(Acts 17:26,31; Gen. 18:25; Isa. 1:17; Psalms 45:7; Gen. 1:26,27; Jas. 3:9; Lev. 19:18; Luke 6:27,35; Jas. 2:14-26; John 3:3,5; Matt. 5:20; 6:33; II Cor. 3:18; Jas. 2:20)

6. THE CHURCH AND EVANGELISM

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the church's mission of sacrificial service evangelism is primary. World evangelization requires the whole church to take the whole gospel to the whole world. The church is at the very centre of God's cosmic

purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(John 17:18; 20:21; Matt. 28:19,20; Acts 1:8; 20:27; Eph. 1:9,10; 3:9-11; Gal. 6:14,17; 11 Cor. 6:3,4; 11 Tim. 2:19-21; Phil. 1:27)

7. COOPERATION IN EVANGELISM

We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

(John 17:21,23; Eph. 4:3,4; John 13:35; Phil. 1:27; John 17:11-23)

8. CHURCHES IN EVANGELISTIC PARTNERSHIP

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A re-evaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's church will be more clearly exhibited. We also thank God for agencies which labour in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.

(Rom. 1:8; Phil. 1:5; 4:15; Acts 13:1-3; 1 Thess. 1:6-8)

9. THE URGENCY OF THE EVANGELISTIC TASK

More than 2,700 million people, which is more than two-thirds of mankind, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and

disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

(John 9:4; Matt. 9:35-38; Rom. 9:1-3; I Cor. 9:19-23; Mark 16:15; Isa. 58:6,7; Jas. 1:27; 2:1-9; Matt. 25:31-46; Acts 2:44,45; 4:34,35)

10. EVANGELISM AND CULTURE

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because man is God's creature, some of his culture is rich in beauty and goodness. Because he has fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture, and churches have sometimes been in bondage to culture rather than to the Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

(Mark 7:8,9,13; Gen. 4:21,22; I Cor. 9:19-23; Phil. 2:5-7; II Cor. 4:5)

11. EDUCATION AND LEADERSHIP

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training programme for pastors and laymen in doctrine, discipleship, evangelism, nurture and service. Such training programmes should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

(Col. 1:27,28; Acts 14:23; Tit. 1:5,9; Mark 10:42-45; Eph. 4:11,12)

12. SPIRITUAL CONFLICT

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the church, but also inside it in false gospels which twist Scripture and put man in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The church must be in the world; the world must not be in the church.

(Eph. 6:12; II Cor. 4:3,4; Eph. 6:11,13-18; II Cor. 10:3-5; I John 2:18-26, 4:1-3; Gal. 1:6-9; II Cor. 2:17, 4:2; John 17:15)

13. FREEDOM AND PERSECUTION

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the church may obey God, serve the Lord Christ, and preach the gospel without interference. We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practise and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

(1 Tim. 1:1-4; Acts 4:19, 5:29; Col. 3:24; Heb. 13:1-3; Luke 4:18; Gal. 5:11, 6:12; Matt. 5:10-12; John 15:18-21)

14. THE POWER OF THE HOLY SPIRIT

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole church become a fit instrument in his hands, that the whole earth may hear his voice.

(1 Cor. 2:4; John 15:26,27, 16:8-11; 1 Cor. 12:3; John 3:6-8; 11 Cor. 3:18; John 7:37-39; 1 Thess. 5:19; Acts 1:8; Psalms 85:4-7, 67:1-3; Gal. 5:22,23; 1 Cor. 12,4-31; Rom. 12:3-8)

15. THE RETURN OF CHRIST

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the End. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that man can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign for ever. Meanwhile, we rededicate ourselves to the service of Christ and of men in joyful submission to his authority over the whole of our lives.

(Mark 14:62; Heb. 9:28; Mark 13:10; Acts 1:8-11; Matt. 28:20; Mark 13:21-23; John 2:18, 4:1-3; Luke 12:32; Rev. 21:1-5; 11 Pet. 3:13; Matt. 28:18)

CONCLUSION

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!



THEOLOGICAL NEWS

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April-June 1974

EDITORIAL

AFTER LAUSANNE WHAT?

Those of us privileged to attend the International Congress on World Evangelization at Lausanne in July go in a spirit of expectancy. What will be the message of Lausanne for those involved in theological education, especially those in the Third World? We can expect at least four challenges:

First, an awareness of the importance of community in theological education. The fact of the universality of Lausanne will challenge us to new depths in interpersonal relations. Our theological schools must become theological communities emphasising private and corporate communion with God through worship, Bible study and prayer, and stronger faculty student exchange in the classroom home and hostel and around the management table. This sense of community needs to be strengthened through deeper involvement in the evangelizing and teaching ministries of the local church. Theological Education by Extension programmes will need to give attention to training in community.

Second, a new emphasis on the place of a theology of evangelism in our curriculum. We can expect Lausanne to call for a dynamic theology of mission and evangelism related to our differing cultural situations. We will need to re-evaluate our theological and behavioural objectives in theological training. Have our own cultural accretions blurred the distinctives of the Gospel? What place in our curriculum do we give to an in-depth understanding of our tradition cultures, to the process of modern secularity and to the struggles for human justice? Do we give enough emphasis to Biblical exegesis and bookstudies, to Biblical theology and ethics. How effective are we in relating the Biblical Gospel to our understanding of church history and ecumenics, to evangelism and church growth, to pastoral counselling and the use of communication media? At Lausanne we will see the need to be more Biblical and at the same time more functionally related to our goals.

Third, a fresh focusing of our attention on the need to train students in the strategies of world evangelization. Theological education is for the whole church and the whole church needs to be trained. Such training ought to include training in cell group leadership for local church evangelism, training lay leadership through non-residential extension programmes, training for pioneering church planting in industrial and urban estates and in high rise apartments. In the training of evangelists, pastors and missionaries in our residential colleges we must plan more creatively for the effective integration of the academic, the spiritual and the practical areas of theological education. Can this theological excellence be achieved through university related theological degrees or can it be better achieved through

THEOLOGICAL NEWS is the quarterly newsletter of the Theological Assistance Programme (TAP) of the World Evangelical Fellowship. Editor: Bruce J. Nicholls, P.O. Box 3326, New Delhi 110014, India. Associate Editor: John E. Langlois, Merevale, Forest, Guernsey, Channel Islands, U.K. Subscription rates: \$2.00 per annum airmail, \$1.00 surface mail. All contents freely reproducible with acknowledgement to "WEF Theological News".

accrediting associations controlled by the churches? Are there tools that can be developed for evaluating this excellence other than the class room examinations? Can regular self-evaluation questionnaires, reports and counselling sessions by faculty and pastors be integrated into the training programme with a fair degree of objectivity? Is it possible to devote one term a year to seminars and field training in evangelism, counselling and pastoral care, to starting new churches and in social service in the community? How effective are pastoral internships? Post seminary curacies?

Fourth, a new resolve to work together through a network of functional relationships at the local, national and regional levels. We can anticipate that Lausanne will reject the encouraging of pyramid-type organisations which inevitably become power structures and monopolies. On the other hand, we may want to encourage the development of study groups and commissions at all levels to re-examine the place of theological education in world evangelization. We may want to encourage the formation of national and regional associations of theological schools and extension centres where these do not exist. Accrediting associations for Bible schools, as is being developed in Asia, and new united theological seminaries as is being promoted in Africa, need our help. The sharing in the financing of these projects as well as scholarships for faculty training, library grants and publishing will become important issues in the future. In order to articulate a Biblical theology of of salvation encouragement will need to be given to the formation of theological societies, establishing centres for advanced study and research, and to the publishing of newsletters, journals and books. Through study groups and consultations evangelicals must meet with other Christians to discern areas of common understanding, points of difference and the limits of cooperation. Such dialogue must proceed in truth and with love. Let us pray that Lausanne may have the mind of Christ in all things.

THE HONG KONG DECLARATION

issued by the inaugural meeting of the
Asian Theological Association, held in
Hong Kong, Dec. 27, 1973 - Jan. 4, 1974.

"From many parts of Asia and the South Pacific we have assembled under the conviction that we have been brought together by God. We have discussed issues relating to our faith and its proclamation in contemporary Asia, as well as problems facing theological educators. We make the following declaration to express our oneness in the faith and to set forth our united conviction about the nature of the action to which God's church in Asia is being called in the days in which we live.

God is the sovereign Lord of history. From the creation of the world He has been working out His purpose. This purpose is plainly seen in the history of the people of God as recorded in the Scripture and we may discern it also throughout the history of mankind in all areas of man's life. We see the Spirit of God as still at work throughout the world. God's purpose comes to expression in the words, He "desires all men to be saved and to come to the knowledge of the truth" (2 Tim.2:4). When we engage in evangelism accordingly we perform an important and significant act. It then is our privilege to participate in the mighty purpose of God.

As it is God's purpose with which we are concerned, we stand under the authority of the Bible in which that purpose is expressed. We do not see ourselves at liberty to fashion programs according to our own will. Jesus Christ died and rose again to put away man's sin. Salvation comes to a man when he repents of his sin and has personal faith in the crucified and risen Lord. Only by the power of the indwelling and sanctifying Holy Spirit

In thanking the President for this generous offer, Dr. Kato affirmed that he would report his impressions to the Theological Commission of the A.E.A.M., for their final decision on the siting of the Graduate School. The Nigerian-born theologian also expressed appreciation for the fact that his Excellency took time out of a very busy schedule as President Leopold Senghor of Senegal was also on an official visit to the Republic.

The Minister of Public Works, Mr. Franc, has observed that a school of this nature would help the Central African Republic spiritually and morally. "I see this move as being right in the spirit of "Operation Bokassa" our national development programme", he said. (A.E.A.M. Nairobi, March 1974).

THE ROLE OF THE CORRESPONDENCE COURSE. A report by David Muir.

We all know the benefits of the popular correspondence courses that deal with many basic themes of the Christian gospel. Many non-Christians have come to know the Christian faith (and indeed Christ himself) through such courses. Christians too have grown mature in their understanding of their faith, some being stimulated to go on to full-time theological training and full-time ministry.

Some are considering, and others already using, the correspondence method for serious theological training. Admittedly, the courses are comparatively easy to write, compared say to writing "programmed" materials; and therefore there are a greater number of subjects available, compared, say, to the TEE movement. They are cheap to run, not least because little personal tutoring is included. And it could be argued that the correspondence method, including the external degree, weeds out the suitable from the unsuitable, since those without high motivation, good discipline, and studious disposition, usually drop out and fail to complete the course.

But this high drop-out rate could also be indicative of a limited educational technique which is weeding out the suitable with the unsuitable; for not every person suitable for a full-time ministry is a "studious type". And the lack of tutorial guidance, although making the courses accessible to so many, is particularly disturbing for the theological educator - restricting him to a somewhat content-centred course, since meaningful interaction between teacher and student is at a minimum, and creative thinking cannot be checked and channelled into the right directions. The less creative student therefore is in danger of acquiring a parrot-type theology, and the more creative student a theology which although his own, is not entirely biblical.

A recent TN survey among those operating Correspondence Courses, has revealed that those involved in such work are not ~~unaware~~ aware of the problems before them. Such courses are admitted to be successful basically among the upper-middle-class urban people with good education, high IQ, and high motivation. This was especially true of courses designed to teach, rather than to evangelise. Most were unable to give accurate figures of "success rate", and few were contemplating any major changes in their programmes in the light of research. Their main disadvantage was seen in terms of lack of personal contact, and the consequent lack of real interaction and discussion. Suggested ways to overcome this were generally seen in terms of providing a personal element, usually in the form of a tutor/teacher. Such a tutor/teacher could also give more accurate assessment of progress, especially in the "affective domain". With this personal touch, the correspondence method, it was felt, could be used for serious theological training. The use of the local pastor to fulfil this function was warmly recommended; and summer residential periods, and taking a few leaves out of the TEE book, were also received well.

The correspondence course has a place - the many good and successful Bible - content courses are evidence of that. Yet for the complex task of training the

But we repudiate the idea that the gospel begins and ends with the improvement of man's physical conditions. Until men are brought to put their trust in Jesus Christ as Lord and Saviour, God's good news has not come home to them in any Biblical and meaningful sense. We must bring men under the challenge of the gospel so that their lives may be transformed by the power of God and they may be built up in the fellowship of God's church. In giving priority to evangelism we emphasize the transcendence of God. God is a great God and we must come to Him for who He is and not for the benefits, material and otherwise, that we hope to secure for ourselves.

We call on the church to make the fullest use of the new methods of proclaiming the gospel now available. Modern technology has opened up possibilities undreamed of in earlier ages. Obviously this concerns the use of technical equipment in a variety of forms. But we should also bear in mind the advance of ideas which in some cases have helped to free men from their superstitious past. These ideas have opened up new ways of thinking and new possibilities of living, with the result that those who hold them are more ready to hear the gospel.

There is need for the development of theological training, which will meet the needs of the day. It must be flexible in form, related to life situations orientated towards the training of people rather than the impartation of knowledge, and it must integrate the academic with the spiritual and the practical. It must have an evangelistic thrust and prepare leaders for service in the church at every level.

We are burdened with a sense of Asia's need, a need with physical, social and political aspects as well as spiritual. We see ourselves as responsible for proclaiming the gospel in all its breadth as well as its depth. We confess our past failures to communicate this gospel and identify with Asian man in his personal and social suffering. We dedicate ourselves to personal involvement in the task of world evangelization, to fellowship and unity in the body of Christ, and to servanthood in the world. We look to God the Holy Spirit for the strength and direction we need. We have a vision as well as a burden, a vision of a new Asia. We see God at work in many parts of the world today and we know something of His power in our own lives. So we look to Him in confidence to do great things for Asia, to bring revolutionary changes in men's hearts and lives. The church in Asia is standing at the threshold of a new and great opportunity. It must make the most of that opportunity as it presses forward to win Asia for Christ.

EVANGELICALS OFFERED CHOICE PROPERTY BY CENTRAL AFRICAN REPUBLIC

His Excellency, President Jean-Bedel Bokassa, in the presence of his Council of Ministers, donated to the Association of Evangelicals of Africa and Madagascar (A.E.A.M.) a choice 7 acre piece of property for the construction of a Theological Seminary in Bangui. The offer was made when the General Secretary of the A.E.A.M., Dr. Byang H. Kato, accompanied by a small delegation of protestant pastors, called at the President's palace to present the need for such a school.

The property is located on Avenue Bokassa very near the University Bokassa and is surrounded by schools. The site being one block from the University, the President also granted permission for the staff and students of the Seminary to use the various University libraries.

A Presidential Order directing the creation of a private Theological School also states that the School will be fully autonomous under the administration of the A.E.A.M., and while open primarily to African and Malagasy students, will accept students of any nationality.

RECENT PROGRESS OF CHINA GRADUATE SCHOOL OF THEOLOGY

The opening date of Fall, 1975, for the China Graduate School of Theology is fast approaching. Thoughts previously given exclusively to the principles of the vision must give way to the logistics of getting a site ready for school to begin. To assist the Board of Directors in local preparations for this non-denominational graduate school, two faculty members have returned to Hong Kong last year. Working committees have been formed to take care of the various needs of the school.

After more than five years of promotion and planning, the Board of Trustees in North America has transferred the leadership to the recently formed Central Board of Directors. This latter Board is made up of representatives from the various regional boards and is now the highest governing body of the school. The regional boards of Hong Kong, United States, Singapore and the Philippines have the responsibility of generating local support in prayer and finances, of aiding in local recruitment, and providing general guidance. Because the school will be located in Hong Kong, the regional board there has the additional responsibility of preparing the campus.

At the first meeting of the Central Board held in Hong Kong on April 22-26, 1974, much of the discussion was centred on the task of securing a campus site. With a difficult land situation and the exorbitant rental rates in Hong Kong, being the highest in the world, this task is not easy to accomplish. Tentative plans call for the rental of a large house to begin offices and classes while continuing the search for land on which to build.

Philip Teng, internationally known and respected minister, was named president of CGST. At present he is also the president of the Alliance Church Union and Vice-President of the Alliance Seminary. Members of the faculty and administration for Fall, 1975, were also named:

Vice-President:	Fred Cheung, presently ministering in USA
Dean of Studies:	Jonathan Chao
Asst. Dean of Studies:	Wilson Chow
Dean of Students:	Wilson Hay Him Chan
Dir. of Research Center:	Theodore Marr
Faculty Members:	Andrew Kwong Ronald Fung

Three faculty members will join the staff in 1976. They are: Peter Chang, Che-bin Tan, and Samuel Kau. The latter two are on loan to China Evangelical Seminary in Taiwan for two years.

At present, Wilson Chow and Theodore Marr have been assisting at several theological schools and Christian organizations in Hong Kong. They will begin their school teaching ministry at CGST this summer with two pre-session courses. Until school begins full-time, these courses will be offered in the evenings with credits that can be transferred to full time-study.

Jonathan Chao, representing the Library Committee in the United States, reported at the meeting at a 50,000 volume library is for sale in Philadelphia. It was decided by the Board, that if the Lord provides the US\$50,000-100,000, the Committee should place a bid for a portion of the library. With the average holding in the Hong Kong theological school libraries at 8500 volumes, this library would provide a significant service to the Christian and theological community.

In the process of preparing the curriculum and catalogue, a meeting was

pastor, the teacher, even the lay worker, indeed anyone who required a comprehensive theological education and the training of his whole personality for ministry, the demands are too great. Leadership is leading people, and ministering is ministering to people; we cannot lose sight of the personal element in our training of students for these roles.

(The full report of the survey is available from the Editor's office.)

THEOLOGICAL EDUCATION BY EXTENSION EXPANDING IN COLOMBIA

Medellin, Colombia (MNS) -- Seven denominations with a total of 12,831 members in 174 churches project growth resulting in 42,479 members in 541 churches within five years, according to a report released by Vernon Reimer, coordinator of the Union Biblical Institutions of Colombia, and quoted in Extension newsletter (Jan. 1974).

Of the existing 174 churches, the report notes, some 100 have pastors who have graduated from a residence program. These denominations currently have 105 students in residence programs. This means that if the projection of growth holds true, 367 new congregations will need leaders prepared through Theological Education by Extension studies.

The seven denominations involved in the study have 679 persons studying in extension programs, many of whom are current leaders: functional pastors, elders, deacons, Sunday School superintendents or youth leaders.

Of the extension students 70.4% are at the certificate level (less than full primary), 25.2% diploma (full primary), and 4.4% bachillerato (four or more years of secondary).

(For information about the Extension newsletter write: Wayne C. Weld, Apartado Aereo 3041, Medellin, Colombia, South America.)

TRACI - INDIAN RESEARCH CENTRE

Research students who have been working in the Theological Research and Communication Institute over the past months, are beginning to produce their findings. One is producing evangelistic literature to assist the church in its task of communicating the faith; another is producing material of a more theological nature, with special reference to the task of evangelism. Both of these are of vital interest to TRACI; both are seen in the terms of theology and communication, and typify the concern of TRACI to hold theology and communication together. TRACI workshops have had similar goals. Two workshops have been held since TRACI's inception in 1972, and both were designed to produce evangelistic and pre-evangelistic literature for a specific section of the population, firstly for Hindus (March 73), secondly for secular people (Sept 73). Each workshop uncovered several people with real ability in this area, and these small beginnings now need to be supported by follow-up workshops for these and other participants. Some of the material produced at these workshops has already appeared in print, at least one in a regional language. A communication workshop planned for November 73 had to be cancelled for lack of participation; TRACI continues to evaluate its place in the communication field in India. Workshops on Church Growth planned for April/May have been postponed to October/November, and will be led by Dr. Donald McGavran and others. It is intended that a publication summarising the material given at these workshops, and the findings of the workshops themselves will be produced at the end of the year. TRACI continues to seek for a national Director to head up the TRACI programme.

opened to local seminary and church leaders, and laymen to discuss the topic, "An Ideal Theological Education for Today's Church". Almost 150 people participated in the brainstorming of ideas for the various aspects of training for the minister and layman. CGST will offer the Master of Divinity degree and is working on the program for a Master of Christian Studies Degree. The Master of Theology Degree will be considered later.

Concurrent with the opening of summer classes is the establishing of the Research Center, where studies on China, communication and the church and society, will be carried out. Director of the Center, Theodore Marr, has lined up projects with different Christian organizations and is recruiting research associates to begin this August. The purpose of this center is to conduct research for the school's curriculum, to study problems and challenges facing the church and her people, and to assist other Christian organizations.

ATA TEE COORDINATOR REPORTS FURTHER TEE PROGRESS IN ASIA

Miss Patricia Harrison, newly appointed TEE Coordinator of the Asia Theological Association (formerly TAP-Asia) reports further penetration of TEE methods into new areas. Earlier this year Mr. Michael Roemmele conducted a TEE workshop in a tribal situation in India - a new TEE field for that country. Missionaries in South Thailand are seeing new possibilities of using TEE amongst muslims there. The Melbourne Bible Institute in Australia is working on starting a TEE programme later this year. Also in Australia a TEE seminar has been held at a national Inter-Varsity Conference. All indicate a growing and sustained interest in TEE.

After attending the inaugural conference of ATA in Hong Kong last January, Miss Harrison conducted four workshops before returning to Australia. In Manila a dozen TEE leaders from various churches met together for a text evaluation workshop. All had attended previous workshops on the writing of PIM and workbooks, and this time the plan was to work out guidelines for TEE writers who wished their books to be accepted by PAFTEE (the national TEE organization). The participants evaluated programmes and workbooks from theological, educational and technical vantage points and formulated a writers' self-check list and suggestions for evaluation procedures and guidelines which PAFTEE might use.

Miss Harrison later conducted a workshop for Batak TEE teachers in Medan, North Sumatra - the first to concentrate purely on teacher training for national TEE teachers. Miss Harrison plans to do a further study in the area of writing for new literatures before conducting more workshops and plans are being made to include papers by local anthropologists and educators. She sees the provision of materials for newly literate groups as one of the biggest challenges in TEE at the present time.

ETS IN INDIA PRODUCES NEW BULLETIN

After 15 months in existence the Evangelical Theological Society of India has just published the first issue of ETS/TRACI BULLETIN, in collaboration with the Theological Research and Communication Institute. The bulletin is designed to feed matters of theological importance to the local church level. The second issue of the bulletin (tentatively planned for September) will feature the Lausanne Congress. A more thorough follow-up of the Congress is being planned in the form of an All-India conference to apply the findings of Lausanne to the Indian situation. The ETS is sponsoring jointly with TRACI and the Union of Evangelical Students of India two seminars with Dr. Francis Schaeffer, to be held next November.



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January, 1974

THIRD TAP-ASIA THEOLOGICAL CONSULTATION HELD IN HONG KONG.

Eighty six delegates and observers from 16 countries in Asia, including Australia, and one observer from U.K., met at Morrison House, Hong Kong, December 27th to January 4th, 1974. Over thirty papers were read and discussed and during the eight days three separate consultations were held; the first and the third ran concurrently.

At the TEE Consultation curriculum design, problems of sharing and production, a TEE Research Centre and the use of cassette tapes were discussed among many other topics. The second consultation, on Theological Education generally, centred on the integration of the academic, the spiritual and the practical in theological training, the evaluation of curriculum and teaching methods, accreditation, and training for Church Growth. The third consultation was a theological study of Biblical Salvation in the context of contemporary Asia.

The large number of papers covered a wide range of subjects. It was generally agreed that while the consultations opened up many areas of concern to evangelicals, there was insufficient time for in-depth discussion. It is hoped that the Research Centres and Evangelical Theological Societies will take up some of these issues in future study conferences.

The delegates issued a Hong Kong Declaration affirming the relevance of the Gospel to contemporary Asia and a call to dedication to the task of World Evangelisation, to fellowship and unity to service in the world.

The report of the consultation, together with selected papers will be published in book form.

TAP-ASIA BECOMES "ASIA THEOLOGICAL ASSOCIATION." -

The delegates at the third TAP-Asia Theological Consultation adopted a new constitution for TAP-Asia and adopted a new name "Asia Theological Association." This new development marks a new stage in Asian self hood and regional solidarity on the part of the 86 theological leaders who gathered for the consultation. ATA will maintain a fraternal link with TAP with its international coordinator serving as a consultant, but the concept of membership in TAP has been dropped. This is more in line with the growing consensus of evangelical

THEOLOGICAL NEWS is the quarterly newsletter of the Theological Assistance Programme (TAP) of the World Evangelical Fellowship. Editor: Bruce J. Nicholls, Union Biblical Seminary, Yeotmal, Maharashtra, India. Associate Editor: John E. Langlois, Merevale, Forest, Guernsey, Channel Islands, U.K. Subscription rates: \$2.00 per annum airmail, \$1.00 surface mail. All contents freely reproducible with acknowledgment to "WEF Theological News".

opinion, which sees the need of a strong network of regional and functional relationships, but without a pyramid-type control. This means that TAP, which is the theological functional arm of the World Evangelical Fellowship, will become more truly an information and service agency available for theological assistance worldwide, especially to autonomous theological associations in the Third World, such as ATA, the Theological Commission of the Association of Evangelicals of Africa and Madagascar, and the Latin American Theological Fraternity.

A historical review. At the Asia and South Pacific Congress on Evangelism held at Singapore in 1968, the theological educators present met to share their concern for wider cooperation in the field of theological education and in the proclamation of the historic evangelical faith. Dr. S. P. Athyal of Yeotmal, India, was asked to act as coordinator of any further developments. In the same year, TAP was launched following the General Assembly of the WEF at Lausanne and Mr. Bruce Nicholls appointed International Coordinator and later Mr. John Langlois as Administrator.

At the First Asia Theological Consultation held at Singapore, July 1970, two commissions were formed. One to survey theological needs in Asia and the other to explore the possibility of a Centre for Advanced Theological Studies. At the Second Asia Theological Consultation held at Singapore a year later, TAP-Asia was launched as an autonomous Asian Association. Dr. Athyal was appointed Coordinator and Dr. Bong Rin Ro, the Coordinator for South East Asia, took over the major administrative functions. Other regional and functional coordinators were appointed and began functioning. In April, 1972, the TAP-Asia Executive and CATS Board met at Seoul, Korea, and approved provisional constitutions and memberships. Careful attention was given to the development of the planned research centres in Korea and India.

At the Hong Kong Consultation the structures were simplified. The ATA Executive together with the Directors of each Centre, become the Advisory Board to each centre. The position of regional coordinators is abolished and the number of functional coordinators reduced to two. Dr. Bong Ro accepted the invitation of the delegates to become full time Executive Secretary. Owing to visa restrictions in Singapore he will relocate in Taipei, Taiwan, in June, 1975.

The new Executive is as follows: General Coordinator: Dr. S.P. Athyal (India), Executive Secretary: Dr. Bong Ro (Singapore), Treasurer: Dr. T.J. Marr (Hong Kong) Finance Coordinator: Dr. Chandu Ray (Singapore), TEE Coordinator: Miss Patricia Harrison (Australia), and the three other members of the Executive are Dr. John Pao (Hong Kong), Dr. Leon Morris (Australia), and Dr. Eui Whan Kim (Korea).

Full membership in ATA is open to theological institutions and research organizations, including theological societies, organizations and associations formed for the coordinating of TEE, and individuals who make an outstanding contribution to evangelical theology or theological education. Associate membership is open to organizations and individuals interested in the furthering of the goals of ATA.

The membership of TAP-Asia at the inauguration of ATA was 65, including 30 theological schools in Asia and the South Pacific. For further information write to Dr. Bong Ro, 33a Chancery Lane, Singapore 11, Republic of Singapore.

A.T.A. ACCREDITATION ASSOCIATION PLANNED.

At the inaugural business meeting of ATA in Hong Kong, the Association resolved to develop an instrument of accreditation and evaluation at different levels of theological training. The Executive Committee appointed a planning committee of six members drawn from Singapore and Indonesia. The members represent both residential schools and extension programmes.



THE PARTICIPANTS ATTENDING THE THIRD TAP-ASIA CONFERENCE IN HONG KONG, 1973.



CONFERENCE GROUP

Left to Right:

Ian McCleary
John Cho
John Kim
John Pao
Gadiel Isidro
Saphir Athyal
Pyeng Seh Oh
Bong Ro
Bruce Nicholls

ATA members expressed their keen desire for accreditation at the Bible School diploma and B.Th. levels, with B.D. and M.Div. to be developed later. While it is envisaged that the scheme will make provision for developing accreditation for TEE, many attending the TEE consultation felt that further research and experience in curriculum and course design was needed before launching TEE accreditation (see separate report).

This action marks a second stage in the launching of accreditation. Since the Second Tap-Asia Consultation requested such an association, questionnaires, articles in Theological News and general correspondence indicated that there

was wide interest in this scheme. Written rejoinders to Bruce Nicholl's paper prepared for the Hong Kong Consultation, and discussion at the Consultation, raised many issues. All recognised that such an Association is a major undertaking and many suggested regionalization. Such areas might include west and south Asia, south-east Asia, north-east Asia, and the South Pacific. Other concerns included the need to avoid unnecessary duplication with existing accrediting structures in Asia. One member body urged that accreditation be extracted from all associations and a new unified Asian Board of Accreditation created. Several expressed concern to avoid standardization of curriculum in the interests of contextualization, others that accreditation must work through the churches. The desirability of a comprehensive examination was questioned. A correspondent urged that greater attention be given to applied theology. He writes: "When faced with ordinary pastoral problems, bereavement, immorality, psychological illness, ecumenical involvement, marriage problems, etc. are our well trained men able to apply, not only their ethics, but their theology? When faced with problems of worldliness, have they a theology of culture? Have they thought about the Christian view of the State, of political involvement, of education, of work, of science, of money, etc?"

There was general agreement that accreditation should take into account the three fields of academic excellence, spiritual maturity, and communication skills, but that the evaluation of growth in spiritual maturity needs to be spelt out in greater detail. The idea of a necessary "internship" was well received. It was recognised that the evaluation of TEE in terms of its objectives and behavioural goals would involve a new understanding of criteria to be used. Perhaps the TEE school of thought has something to say to traditional residential programmes!

UNIVERSITY LEVEL TRAINING AVAILABLE AT ZAIRE SCHOOL.

Last September the Theological School of North Eastern Zaire at Bunia started a theological programme for six year secondary school graduates at University Level. For some time there has been a need for such a course in evangelical theological training in Zaire and the National Church Theological Commission requested the school to move into this upper level without the school seeking it. A particular cause for rejoicing is the addition to the staff of Dr. Marini Bodho, the first Zairian doctor in theology and former student in the Bunia School.

A.E.A.M. HOLD THEOLOGICAL CONSULTATION IN KENYA.

Evangelical leaders from fourteen church denominations, theological colleges and other Christian organisations gathered at the Baptist Assembly, Limuru, Kenya, 8th-10th, January, 1974 for a Theological Consultation.

The Consultation was held under the auspices of the Theological Commission of the Association of Evangelicals of Africa and Madagascar (AEAM). The continent-wide association has its headquarters in Nairobi, Kenya.

The main purpose for the Consultation was for evangelicals to review some contemporary issues confronting the Church in Africa today. This would then given them the opportunity to express the evangelical position in regard to these vital issues. Although the attendance was only about 20 delegates compared to the 30 delegates expected, it was a fairly wide representation of evangelical churches and colleges in Kenya. Practically all the participants were leaders in theological training and administrative leadership in their churches. Dr. Byang Kato, the Executive Secretary of the Theological Commission who was also the convener of the Consultation, challenged the delegates to face the new task of teaching the Christians in Africa today, and warning them against the danger of syncretism. Mr. Desmond Hales, Principal of Scott Theological College, who was the moderator of the Consultation, also admonished the delegates to

participate fully in the group discussions to ensure full biblical views in any declaration that might come out of the Consultation.

The major papers read at the Consultation included:

The Quest for Theology in Africa, by Dr. Byang Kato. Dr. Kato referred to two other papers he had written entitled respectively, Theological Trends in Africa and the Problems of Theological Education in Africa. These two papers emphasize the need of theology in Africa today. The speaker further indicated that some ideologies that are syncretistic in nature are threatening the Church in Africa today. Evangelical Christians are, therefore, called upon to guard the historic faith as uniquely revealed in the Scriptures.

The Theology of Church and Society, by Rev. Gottfried Osei-Mensah. The Ghanaian-born pastor of the Nairobi Baptist Church warned, "There are increasing voices today both inside and outside the Christian Church, telling her what she ought to be doing for human society and is not doing. As the world becomes more and more desperate in sin and under the judgment of a holy God, we can be sure that this charge will be increasingly heard. But the Church is not obliged to hear anyone but the authentic voice of her Lord and Master, speaking to her by His Spirit through His Holy Word written".

Rev. Osei-Mensah then went on to explain the nature and function of the Church in the world as comparable to that of salt and light. The church members should not only expose the evil causing decay in society, but should seek to eliminate it. This can be done through the holy walk of individual Christians in conformity with what they verbally testify.

Regarding church and culture, the speaker warned that "There can be, therefore, no "wholesale", uncritical adaption of any culture by Christianity" since every culture is contaminated by sin. He further added that no culture is static, but every culture is evolving. Therefore, when a culture meets another culture with a high ethical standard, such as the Scriptural position, it must yield to the invading culture. Dealing with social justice, the speaker pointed out that, "The church is a messenger of reconciliation, preaching peace between God and man, and between man and his fellow man." Rev. Osei-Mensah does not support the Christian employing violence as a means of achieving peace or freedom, "for he who takes up the sword must die by the sword - violence begets violence."

In closing, the speaker stated "Our effectiveness as God's messengers depends on our ability, by His grace, in holding together the "this worldly" and the "other worldly" aspects of our faith."

The Theology of Eternal Salvation was another major paper at the Consultation. Dr. Byang Kato started his discussion of the paper by pointing out that a diagnosis is necessary before any medical prescription for curing a disease. The fundamental human dilemma, Dr. Kato pointed out, was not poverty, oppression or physical suffering of any type. The basic problem is sin. To take care, therefore, of just the physical need of an African or an Asian does not solve his ultimate problem. Kato warned, "Every inch of Africa may be liberated from foreign domination, every family may have two cars in the garage, and every African may be a college graduate, that still will not save the African from his fundamental dilemma". The speaker pointed out how the evils of colonialism have been replaced with other similar evils such as corruption, nepotism and the widening gap between the rich and the poor in some independent African countries. It is man's sinful nature that needs transformation and not just his environment.

Addressing himself next to the question of the nature and scope of revelation in salvation, Dr. Kato indicated that general revelation, which is not the exclusive monopoly of any people, has brought the awareness of God to all

people of all times. The "heathen" African before the advent of modern missions, therefore, did have some knowledge of the Creator. But general revelation cannot save. The natural man has a distorted view of God because of the original sin that has come upon all men. All men everywhere, therefore, need the Special Revelation that has been given through Jesus Christ and the written Word of God. Jesus Christ, God-Man, is the only way to God. Men everywhere are called upon to turn to Christ Who is the final answer to the ultimate human dilemma.

Dr. Kato condemned the contemporary view of salvation being based on human experience and found in secular literature and other religions. Such humanistic concepts are contrary to the teaching of Jesus Christ Who declares, "I am the Way, the Truth and the Life, no man cometh unto the Father but by me" (Jn.14:6) Kato emphasized that this is the only hope for Africa and should be proclaimed by the church in earnestness. The speaker also emphasized that potentially Christ died for all men, but only those who believe can be saved. Universalism which is gaining ground in Africa is thereby excluded. Dr. Kato concluded that the work of the Holy Spirit in bringing about a dynamic revolution in the heart of the believer must be taken into account in any discussion of salvation.

The Theology of Communicating the Gospel, was presented by Dr. Eva Gilger, an anthropologist and Principal of Kenya Highlands Bible College. Dr. Gilger firmly repudiated the relativistic view of culture in many circles today. She affirmed, "The Bible views the human situation as one. Its message is to all humanity. Its appeal is to all people in every culture and nation. Its design is to communicate cross-culturally". She went on to indicate that Jesus Christ was universal in his Birth (Lk.2:10-14), His ministry and in His teaching. In a similar vein the book of Romans presents a universal gospel. Dr. Gilger pointed out "Confusions that often arise are between matters of fact - what is, and matters of value - what ought to be". She warned that the appearance should not be taken for the reality. She concluded that the unique gospel of Christ is for all people at all times. Biblical theology rather than American or African theology should be the Christian concern.

UNITED THEOLOGICAL COLLEGE ESTABLISHED IN BURUNDI.

Last August the Protestant Alliance in Burundi reached a unanimous decision to unite theological training in Burundi under one roof. The aim is to build a new college in Bujumbura, the capital. In the meantime the College at Mweya in central Burundi, which is already a united college for three supporting churches has been chosen as the temporary site. The decision was reached to implement the desire of many to create a strong French medium seminary with the hope of getting government recognition for it. The country of Burundi is situated on the eastern frontier of Zaire (formerly the Congo) and has a population of nearly four million people.

ASIA CENTER FOR THEOLOGICAL STUDIES AND MISSION TO OPEN IN SEOUL, KOREA.

The Board of ACTS announces the opening of the Center on April 3rd, 1974. The former World Vision mission home and offices have been purchased and will provide residential facilities for three visiting professors, dormitory space for 12 students, classrooms and library. Dr. Samuel Moffett has been appointed Director and Dr. Han Chul Ha as Dean. The Center plans 6 weekly seminars during the first session, April 3rd to June 27th, 1974. A degree granting programme at the masters and doctoral level is also envisaged. Both the Governing Council and Faculty represent wide cooperation among evangelical theological leaders in Korea. The Center was suggested at the TAP-Asia Consultation in Singapore, 1972, and the CATS Board has acted as a catalyst in the founding of the Center.

T.E.E. IN ASIA - A STATEMENT OF DESCRIPTION AND INTENT

This statement was prepared and issued by the participants (some members of TAP-Asia, some not) who attended the TEE consultation in Hong Kong.

An underlying theological conviction of TEE movements is that the ministry of the church is the function of all believers, including the ordained ministry and the whole spectrum of laity. A perspective of TEE is that situations vary greatly; in some places the ordained pastor is barely literate and in other places the layman is a highly educated graduate. The corollary to this conviction and perspective taken together is that the church should provide theological training for a wide range of ministries exercised by men and women who have reached very different levels of educational achievement. The resulting variety in TEE is already evidenced in Asia, with some movements providing training for newly literate pastors while others providing training for educated layment, etc.

TEE a distinctive form of education

The primary student constituency of TEE is the present and potential leadership of the churches. Training is given to these leaders while they are still productively related to society, thus distinguishing TEE from residential education. The primary learning is achieved by the student in private study, which distinguishes TEE from night school or evening classes. The students meet together regularly with the tutor, and in other ways, to consolidate and deepen learning, which distinguishes TEE from correspondence courses. TEE is thus an educational method distinct from others in the field of theological and Christian education. It is the conviction of those promoting TEE that it need stand second to none in its academic standards and educational effectiveness.

Educational aspects of TEE

Educationally TEE is committed to the use of inter-active study materials, which take the place of the teacher of a residential programme. "Materials" must be understood to include audio-visual materials although at present nearly all TEE material is on paper. The courses are administered by an appropriately qualified tutor. TEE curriculum and objectives are determined by the needs of the students for whom the education is intended. It thus adapts to the students' needs rather than requiring the students to adapt to it. TEE movements are committed to progress towards the use of courses designed specifically for the achievement of stated behavioural objectives, a process which will result in increasing clarity of thinking by the educator and more accurate evaluation of students' achievement.

The administration of TEE programmes

Administratively, TEE movements vary greatly. Some are denominational others the united effort of several denominations. Some are connected with a residential programme, others are not. In some countries several TEE movements operate autonomously with varying degrees of cooperation; in one country a number of different christian bodies have united in one nation-wide TEE programme. Despite the variety, all TEE movements have common administrative features as follows:
a. The tutor-tutorial structure mentioned above; b. Wider gatherings of students for fellowship and learning together; c. Close ties with local church structures.

Accreditation of TEE

Although this is felt to be desirable the following points must be made in a consideration of TEE accreditation:

1. Accreditation must be on the basis of examination of the objectives set by the TEE movement concerned and evaluation of the achievement of these. TEE movements insist that an adequate evaluation of success can be made only on

the basis of the extent to which its students achieve the objectives for which the education is designed. These objectives will be in the area of knowledge, attitudes and skills. Evaluation cannot be based on the shape or form of the educational administration.

2. TEE movements cannot accept affiliation with a residential programme as a requirement for accreditation. Traditionally accepted criteria for accreditation may be invalid for TEE, e.g. size of library, residential or classroom facilities.
3. The area of curriculum and course design is at present wide open for creative discussion and development. TEE movements have many questions to ask, but as yet few answers.
4. TEE movements are at present responding to very varied levels of educational need.
5. The above two points indicate that, for the present, accreditation of TEE movements would be exceedingly complex and possibly impractical. Caution should be exercised lest any hasty move for accreditation inhibits rather than encourages creative research into curriculum.
6. Since the major purpose of accreditation is to gain acceptance by the church of the qualifications of TEE graduates, some movements will prefer to seek accreditation within their country rather than with an international body having a distinctive theological label.
7. TEE movements instead favour careful development of their programmes so that they achieve first credibility in the country of operation. Meanwhile they will maintain contact with each other to assist this development and, at the appropriate time, come to conclusions as to the type of accreditation desirable.

Some misconceptions of TEE

1. That TEE is only for laymen. TEE aims at theological training of all levels of people in the church for all needed roles of leadership. In actual practice it has arisen in many parts of Asia specifically for the training of pastors. The characterisation of a programme of training is on the basis of the kind of student produced, not the kind taken in. There is no foundation for the statement that residential schools are more suited to educate pastors while TEE is more suited to educate laymen.
2. That TEE is always found in connection with a residential school and that this is the logical and natural place. This view is not Asian. In Asia a great many TEE programmes have arisen and are arising in churches and among Christians who do not have nor desire the establishment of a residential school. TEE recognises the particular need and function of the residential school and does not have as one of its objectives the supplanting of residential schools. Neither does it have the desire to be merely a supplement or poor relation of the residential schools.
3. That TEE has little substantial theology and few theologians. Those who originated and continue to develop TEE movements have for the greater part come out of residential schools and thus it is not true to say that TEE is void of theologians. Further, TEE has as one of its prime objectives the developing of an Asian theology. Although theology in its rational sense as that of a critical examination and explanation of the Christian faith may appear to be a possession of residential schools, in fact theology in its fullest sense as the expression of faith through thought, will and affection finds an important and proper place in TEE. TEE theologians are spending a great deal of effort in the interpretation of traditional statements in the light of behavioural objectives.

4. TEE is being imposed upon Asia by western missionaries. It has already been made clear that the felt need for TEE is coming from the churches. TEE movements can only operate where there is the cooperation of church leaders. This presupposes that it is the Christians of Asia who are embracing TEE. TEE leaders must be theological educators and these are largely men who have hitherto been involved in residential schools. These schools have a desire to decrease their percentage of expatriate staff. For Asian theologians to leave the residential schools at this stage and move into TEE would not be in the interests of the residence programme. This is why it has been largely missionaries who have been willing to leave the residential schools and become involved in TEE. Many TEE movements feel that the best plan for developing Asian TEE leadership is to train men specifically for TEE and not to expect residence schools to release their own Asian staff who have taken years to prepare for the residential programme.

LETTER TO THE EDITOR

P.O. Box 1395,
NDOLA,
Zambia.

Dear Sir,

I find TN stimulating and interesting - though I found the latest one in October somewhat confusing! Perhaps I am referring especially to your article on contextualization. There seems so much verbiage these days, one wonders if anything specific is being said. Maybe that is why you want to drop the concept "contextualization". I wonder if "relevance" is the concept we are seeking. The Scripture is so all embracing it meets many more situations than any one individual or society is facing. So the task is to select from the whole the themes that are particularly relevant. As you suggest for Africa polygamy and the home - also the Spirit world, witchcraft, community values, the sovereignty of God (in the light of traditional Chieftainship and today's political leaders), the doctrine of man (wholeness rather than compartmentalization, divorcing spiritual, intellectual and physical.)

Incidentally we often overlook the fact that the African needs far less cultural adaptation to understand the Bible than we westerners do. Biblical culture is so much nearer his it can speak much more directly than it can to us - and much of our theology makes it less plain rather than more.

Yours sincerely,

November 19th, 1973

J.L. WRIGHT

THEOLOGICAL WORKS SPONSORED BY FRATERNITY OF L.A. THEOLOGIANS

Up to the present, the Church in Latin America has depended for its outreach, growth and ministry on translated works from the "sending" countries. While there is much of real, lasting value in these translated works, especially among the key expository commentaries, few of these translated works really face the contextual problems of a Christian in the Latin culture, social structure and daily life.

The Latin American Theological Fraternity, has through these last three years successfully emphasized the growth and development of Latin authors who from a Biblical stance really struggle to face the "real" issues that we face in the Latin American Continent. The Fraternity is a community of evangelical thinkers who are in the service of Christ and His Church, convinced of the value of Biblical-theological reflection to the being and actions of the Church as it attempts to live and reach out in the context of Latin America.

Today the Fraternity has three books published by various publishing houses:
"The Current Debate over the Bible" (Symposium). Editor: Peter Savage.
"The Evangelical in the 20th Century" (Excerpts from works of Dr. C.F.H. Henry).
"The Kingdom of God and Latin America" (Symposium) Editor Dr. R.C. Padilla.

Three further Symposia are projected for the coming six months:
"The Concept of Man from a Biblical-Psychological Viewpoint", Editor Dr. J. Leon.
"The Biblical Concepts of Liberation". Editor: Dr. Mervin Brenemen.
"The Latin Man and Structures in Latin America", Editor: Dr. R.C. Padilla.

The Fraternity has also published a series of monographs dealing with particular areas of concern in the L.A. continent: "The Kingdom of God" by Joseph Grau, "The Primitive Church": an exegetical monograph by Dr. Richard Foulkes, "A Theology of Revolution" by Andrew Kirk and "Erotic Love" by Jose Grau. In preparation is "Liberation In Latin America" by Ismael Amaya.

All these are published in Spanish for the Church of Christ in the Spanish world. 87% of the writers are Latins who have a burning concern to promote reflection and serious thought on the Gospel and its meaning for man and society in Latin America.

In English, in the quarterly "THEOLOGICAL FRATERNITY BULLETIN", the following key papers will be appearing: "The Present Pastoral Work in Latin America", by Dr. Pablo Perez M., "The Concept of the Word of God in the New Testament", by Prof. Ismael Amaya, and "Some notes on the Continuity and/or Discontinuity between the Kingdom of God and History", by Dr. J. Mervin Brenemen.

THEOLOGICAL TRENDS IN LATIN AMERICA

Dr. Carl F.H. Henry, a leading spokesman for conservative evangelicals, in 1973 carried out a 45-day programme of theological lectures in 8 Latin American countries under the sponsorship of the Fraternity of Latin American Theologians. He addressed more than 4,000 theologians, pastors, seminarians and lay leaders in 60 meetings in Mexico, Guatemala, Costa Rica, Peru, Chile, Argentina, Brazil and Venezuela. He makes the following observations on theological trends in Latin America.

The social crisis in Latin America (four out of five persons still in poverty after 400 years of Roman Catholicism and after 100 years of Protestant missionary effort) is stirring up notable religious changes on the southern continent.

The theology of revolution, which made Jesus out to be a revolutionary and uses the Bible as a theological veneer to promote social revolution, is being disowned as a European and North American import.

Instead, radical Latin American theologians speak more and more of a theology of liberation - the main differences being that revolution in itself is not considered necessarily a Christian response, and violence is not approved principally but it is tolerated situationally. Yet the theology of liberation, nonetheless, approves Marxist social criticism and rejects capitalism for a socialist alternative, and it reads the Bible in the interest of the Marxist theory of class struggle and to promote an earthly socio-political utopia. There is a discernible drift to socialism in many Latin American countries, but not universally so; the Marxists, however, escalate this into an inevitability. Yet Marxism in Chile has failed notably, socialism in Argentina and Venezuela are highly modified, and Brazil has shown remarkable progress under a modified capitalism. The varieties of socialism in Latin America are legion.

Because of widespread indictment of the Church's long-standing alignment with the privileged classes at the expense of the poor, and because of massive defections in church attendance, for the past five years Roman Catholic spokesmen have emphasized the changing of social structures more than the forgiveness of personal sins. In some places, notably in Brazil, Protestant church attendance now exceeds active Catholic church participation. Ninety per cent of the Latin Americans are nominally Catholic, but there has been a notable decline of candidates for the priesthood, with many ministerial students currently preferring university studies in sociology and political science to traditional seminary courses. The theology of liberation is largely promoted by a small cadre of Roman Catholic theologians active in literary production and aligned with radical Protestants in expounding the theory.

But evangelical Christians also face new challenges through the awareness of the depth of the social crisis in Latin America. The conviction multiplies that the hunger of the masses requires a more dynamic confrontation than the evangelical approach has traditionally offered, an alternative that moves the hope of future fulfillment more conspicuously into the present.

The Pentecostal charismatic movement attempts this one way, offering a more dynamic experience that claims to restore apostolic gifts to the Church by way of speaking in tongues, healing and Spirit-baptism, regarded as a second experience normative for a surrendered Christian life. The Pentecostal charismatic movement has had the most spectacular religious growth in Latin America; in 1963, one out of three Protestants was Pentecostal, in 1973 two out of three, some 20 million in all. It is noteworthy, moreover, that their greatest gains are made among the poor and underprivileged, the very targets of social revolutionary propaganda. That the hunger of these people is not simply for material things, but for psychic experience, is further attested by the phenomenon of spiritism. In Buenos Aires spiritists filled the same large arena used for a Graham crusade with less promotion and with admission by ticket only. Many evangelicals have overcome long-standing doubts about demon possession as a modern phenomenon, and give remarkable accounts of exorcism and the deliverance of victims by prayer.

But the charismatic movement, which has the strength of a lay witness effort as against reliance on the clergy in the pulpit for evangelism, has nonetheless made no significant gains among intellectuals. The insistence that the social crisis demands a response at the level of the physical no less than the spiritual needs of the people undergirds interest in the demand for social revolution. The traditional evangelical churches have tended to emphasize only the need for conversion as the Christian answer, and to neglect an emphasis on public involvement and constructive guidance in respect to social ethics.

But the evangelical spectrum of the population seldom exceeds 5% of the population in Latin American lands, and even in a decade of phenomenal church growth the masses of the poor would still remain beyond the pale; moreover, there is no biblical basis for expecting universal conversion. In the absence of a persuasive evangelical alternative for confronting the social crisis, young intellectuals, not exempting evangelical youth, are tempted to opt for the socialist alternative.

In these circumstances, evangelical churches and young theologians in Latin America are belatedly contemplating the responsibility of evangelical Christians in the public arena. Most are convinced that no ideology dare be appended to the Gospel, yet they are increasingly aware that the Gospel is a Gospel for the whole man, in the totality of human need, and that it must be good news for the poor if it is authentically biblical. The evangelical churches, in formulating a socially relevant message, are paying a penalty for long-standing fragmentation, which they have tended to transcend only for occasional evangelistic crusades. The non-evangelical or pluralistic alternatives like

the World Council of Churches arose to mock evangelical disunity. Large denominations, notably the Southern Baptists, mainly tried to go it alone on the foreign field as at home. Today, in Chile, however, the charismatic movement has taken a 60 to 1 lead in evangelism. The sense of evangelical inability to cope with the social crisis grows in large part out of the isolation and independency of many of the evangelical churches. The most extreme charismatic leaders (as in Argentina) contend that God is now no longer evangelizing, but rather is restructuring his church through a renewal of apostolic gifts. Hence the disposition of evangelicals to limit their involvement in church unity concerns to an avoidance of unacceptable options seems to have nurtured a backlash precisely at a time when even Roman Catholicism in Latin America senses that it must boldly address the social crisis, although its spokesmen do so largely on the basis of an evangelically unacceptable option, a theology of liberation that is committed to socialism as an ideology and to violence as a possibility.

Latin American evangelicals bear watching, and their newly formed Latin American Theological Fraternity may be a hopeful first step in defining an authentic evangelical alternative.

CONTEXTUALISATION: THIRD WORLD DISTINCTIVES: AFRICA

In our last issue we presented Third World distinctive from Asia, Latin America and the Middle East. We have received from the Rev. Jock Stein of Kenya the following African distinctives:

1. Three ways of dividing Africa:
 - a. north of Sahara (mainly Moslem), and south of Sahara (mainly Christian).
 - b. independent Africa and colonial Africa.
 - c. English-speaking, French-speaking, Arab-speaking, and Portugese-speaking.The whole continent is 45% Christian and Christian growth is twice as fast as population growth.
2. Three (overlapping) types of Christianity:
 - a. ancient:- Ethiopian Orthodox and Coptic Orthodox (Egypt).
 - b. mission founded: Catholic, Protestant and Pentecostal.
 - c. independent:- about 5000 indigenous churches with 15 million adherents.
3. Pan-Africanism growing in strength (e.g. solidarity against Israel). But also nationalistic or tribalistic leanings. Churches reflect this tension; nearly everywhere schisms and new denominations.
4. Rapid development side by side with drought and continuing poverty. Move in states and in churches to independence in money and personnel as well as in policy-making. Missionaries have moved to advisory or "service" roles, though in general still welcome.
5. Most mainstream churches are evangelical in theology, for traditional rather than Biblical reasons. Mixture of third, second and rapidly-growing first generation Christianity.
6. Growth of secular and materialistic attitudes. Youth split between traditional and modern culture, and in part disillusioned with a Christianity identified with colonialism, but very open to the Gospel.
7. Shortage of educated nationals to teach Christianity and its relevance to modern life, aggravated by phenomenal growth of the Church.

NEWS LETTER



YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF KOREA
1-3 FIRST STREET MYUNG-DONG, SEOUL, KOREA

No. 5

SUMMER, 1974

KOREAN WOMEN AND POPULATION CONTROL

"Each child is born with his own provision for his life-time." This is an old Korean saying indicating that no matter how many children are born to a family, all will have some way to live, to survive. This is quite a dangerous idea! And a gross fatalism!

One big obstacle to family planning program in Korea is the old, outmoded family law related to family succession - that is, daughters may not inherit the estate or become the head of the family. Often a male relative - no matter how distant - is adopted to become the head of the family. So the Korean woman keeps on having children until a male child is born to be assured of having a successor to the family name. Therefore, the YWCA as a women's movement has joined the campaign to bring about changes in the family law and do away with discrimination against women.

Every day, every hour, every second, a child is born in this world thus increasing the population. This is a greater threat to the world than atomic or the hydrogen bomb. This is not a new or surprising matter, but we tend to forget it or to ignore it.

We must realize that increased population will bring greater disparity in economic status: between the haves and the have-nots. We say that we are all God's children and all have the same right to live our basic goals decently. But this is not so. Perhaps, dehumanization is the result of population explosion, and if this is so, we must do something to change it. If the family law on succession as the head of the family is one of the greatest hindrance to successfully carrying out the family planning program, then we ought to work for the amendment of this law.

Every single woman and every single mother should realize that she is obligated to bring up her children properly. Is every child born with his or her own provision for life? Is it God's duty to take care of the child? No, indeed! It is man's duty to raise their children properly and let each child obtain his rights God has granted him.

Kapsoon Kim, Lee
Member, National Board
Chairman, Mutual Service Committee

National News

Mrs. Hyun Ja Kim Oh, Vice-President of the National YWCA and member of the World YWCA Executive Committee went to Europe to attend the following YWCA meetings:

- May 27-31 - World YWCA Consultation on "Migration" at Bossey, Ecumenical Institute in Switzerland.
- June 1-14 - World YWCA Executive meeting in Geneva
- June 15-21 - World Council of Churches' Consultation on "Sexism in the 1970: Discrimination Against Women" at Spandau, West Germany

Mrs. Oh is to attend this Consultation on behalf of the World YWCA. The announced purpose of the Consultation is three-fold:

- to make participants aware of the world-wide manifestations of sexism in society today
- to explore what liberation from sexism could mean for the whole family
- to devise action strategies for women's groups desiring to work on liberation from sexism in their own situations

Small groups will consider the psychological, biological, cultural and economic roots of sexism. Theology, which traditionally has been male-oriented, will also be explored to see if it provides an insight into human liberation. About 120 women from all part, of the world are expected to attend.

Program Calendar

July 10-11 Staff training Conference for YWCA Administration at Willow Camp.

Mrs. Rose Catchings of the Board of Global Ministries, United Methodist Church in New York was a guest speaker at the National YWCA World Fellowship Committee meeting held at Camp Willow on May 28th. Mrs. Catchings has been a YWCA staff member and a committee member and has been a very good friend of the World YWCA for many years. She spoke of the important role the YWCA plays in each community where it is at work. Members of the Seoul YWCA World Fellowship Committee were special guests at the meeting and luncheon.

Administrators' Consultation

From May 23-25, the National YWCA held a Consultation for YWCA leaders who hold administrative responsibilities in various Associations throughout the country. About 90 top leaders - Officers and General secretaries of all local Association come together with some of the National YWCA Board and staff members to re-evaluate and clarify the role of the executive group in the administration of the Associations. They had the opportunity to look into their functions-process and means by which the aims of the YWCA are determined, plans made for achieving those aims, and plans that are carried out. Special workshops were held on "Human Relations" and personal development with Rev. Cho as the leader.

Announcement

World YM/YWCA Week of Prayer and World Fellowship

Dates: November 10-16, 1974
Theme: "PRAISE BE!"

Korea YWCA Consultation on Adult Education

As a follow-up of the World YWCA Consultation on Adult Education held last October, the Korea YWCA Consultation on Adult Education was held March 29-31 of this year. About 40 leaders - presidents, General Secretaries, Committee chairmen and staff who carry responsibility for Adult Education program in the YWCAs came from 14 local and Student Associations. Those who participated in the World YWCA Consultation took the major leadership role putting their learning into action. The main objectives were:

- to help YWCA leaders in local and Student Associations understand new trends in Adult Education
- to study and evaluate present programs in their Associations
- to find ways to fit such programs into the changing context of Adult Education.

Through pre-consultation regional meetings, visits to industrial areas, speakers, discussions and workshops, the participants were able to take a new look at the needs of continuing education of women in all walks of life in the community. It is hoped that this consultation will spark new interest and new methods of work in YWCA leaders as they try to reach people in the communities throughout the country.

A REMINDER TO ALL YWCA MEMBERS AND FRIENDS

"RY 100 WON FOR VIETNAM YWCA"

A Pledge of Friendship

This is a three-year fund raising project for World YWCA Mutual Service program adopted at the National Convention of the YWCA of Korea in July 1973. A gift of \$250 was raised last year. We hope to do better this year.

Because we belong - we share!

Kwangju YWCA Ground-Breaking

On May 14th, Kwangju YWCA held a Ground-Breaking Ceremony for the new Vocational Training Center to be built in front of the Keinyung Women's Home. The Home was originally built as a Rehabilitation Center for former prostitutes. It is now being used as a training center for needy girls who are seeking jobs for self-support. The three-story building will have good modern facilities and equipment to give the finest training to girls for jobs in the community. This project is being made possible by a grant-in-aid from Germany in the amount of ₩174,400,000 with local contributions amounting to ₩16,480,000. The building will be completed by late fall.

Program Calendar

JUNE 21	Open Hearing on "control of illegal imported goods."
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International Consultation on -
Women: A Power for Change

Dr. Yung Chung Kim a member of the National Board has been selected by the YWCA of the United States to participate in a small International Consultation to be held in New York October 7 - November 15, 1974. The group will consist of 10 leaders from Asia, 3 from Africa, 2 from Latin America and 8 from the United States.

This Consultation on "Women: A Power for Change" will attempt to discover how women in the YWCA can be a greater power for change and have a better life within their community and in their nation.

The Consultation will afford opportunities for all to learn from each other - to exchange insights and experiences.

Student YWCA Service Projects

The Student YWCA volunteers resumed their service projects during the month of April as part of their overall community development program.

One of these projects is the educational program for children living in the Yunhi slum area. About 20 youngsters - all graduates of primary schools but unable to go on to the middle school - are given the middle school education through this project. The course includes Mathematics, English, Korean, Geography, science as well as recreation and citizenship education.

The second project is in the Sungdong area. Middle school education is being given to 60 teenagers who are working during the day time. This program is for six month period.

Consultation on Consumer Education

From April 26-27, consultation on Consumer education was held at Camp Willow under the auspices of the National YWCA. About 40 YWCA leaders from various Associations throughout the country came together to learn -

- what it means to be a leader of consumer protection program
- how to operate and use the consumer protection center
- how to organize and operate the "buying-club", market research and training of monitors.

Participants made plans to extend this program in their Associations through workshops.

Following the Consultation, the group visited one of the cosmetic Companies to observe the operation of the company.

Young Adult Conference

National Young Adult Conference was held at Camp Willow May 11-12 with 100 members present. The theme for the conference was: "Youth - YWCA Power to Be".

Program Calendar

July 25-27 Y-Teen National Summer Conference at Willow Camp

Following the keynote speech, the Young Adult members themselves presented their own point of view on Youth Movement. As a national project the conference group adopted a program of helping the working girls to find themselves.

The conference group adopted a program of helping the working girls

- develop as individuals - in the way of thinking and acting;
- raise the standard of work

Inchon YWCA and Pollution problem

At its special board meeting in February, Inchon YWCA members decided to fight against the establishment of Japan owned Mercury factory which would cause pollution in this seaport town. The Board members visited the city hall recommending the cancellation of the approval of building such a factory. Through their strong protest arousing public opinion, the Mercury factory will not be built in Inchon.

Study meeting on Population

A study meeting on population will be held at the YWCA to help young people understand the serious problem of population and how this program can be handled in the YWCA. There will be a presentation on the "present situation of Population in Korea" followed by program planning for Y-Teens, Student YWCA and the Young Adult groups.

YWCA's concern for working girls

One of the main program emphases for the triennium is "to promote the welfare of working girls in low income group". All the local Associations are developing programs specially aimed at working girls - from recreational type to educational, cultural, health and personal development programs as well as personal counselling for girls working in factories, industrial plants, restaurants, etc.

One of the deepest concerns of the YWCA has been for these girls working in large industrial complexes which are being developed throughout the country. National YWCA together with Incheon YWCA is working on a pilot project for girls working in the Incheon Free Export Zone - for their health and welfare. Over 100 foreign-invested industrial plants have been built in that area during the past four years where more than 20,000 young girls are being employed. The community does not offer much to these girls after working hours, so the YWCA proposes to set up a community center with carefully planned program of activities for the girls. It is still in a planning stage.

Program Calendar

July 29 - Aug 2	Student YWCA Summer Camp in Jinhae
July 12-13	Honam Regional Conference in Kwangju

YWCA of Lebanon

The problem of child labour is one which deeply concerns the members of the YWCA in Lebanon and like YWCAs in many countries, are working with it in one form or another. In 1964 the YWCA of Lebanon became concerned about the conditions under which many young girls were working in factories in Beirut. A survey was made, and in 1965, 2 centres were opened to help these girls. They continue to be run today, with a staff which includes nurses, social workers and teachers. During the period of 1965-1973 more than 4,000 girls, women and children benefited from this programme. The latest report show that:

- 500 girls joined nutrition camps
- 600 children were inoculated against polio
- 500 girls learned to read and write
- 100 girls learned dressmaking and are now working on their own or in clothing factories with good pay.

Work with Municipalities and Government School Authorities has been a constructive aspect of their work. They were asked by government school authorities to help them plan extracurricular programmes. They were also called upon to organize community activities.

The thrill of living through this kind of experience, the change in attitude of the Trade Unions the interest expressed with appreciation by the Ministry of Social Affairs and best of all the change in the girls themselves have made all their efforts worthwhile.

They hope that the better Lebanon and a better world may start with group of this kind.

World YWCA - Perspective

Ethiopia

In order to open up new contacts, the YWCA of Wenji last year organized group visits to Addis Ababa. Each group traveled by bus to the capital and was received by the Executive Director of the National YWCA and other YWCA members. Apart from the YWCA itself, they visited Trinity Church Organization, the Ethiopian Welfare Organization and the Itoje Menen Handicraft School. It was an exciting trip, and educational too.

All those who took part in these group visits expressed the hope that more such outings could be planned.

World YWCA - Perspective

United States - Southern Region:

An effective YWCA reflects the needs, and pulse of the community it serves. The Provisional YWCA of Guthrie, Oklahoma with no professional staff, a rented storefront facility across from the high school and a minimal budget, makes every resource count.

They reach out into the community to organize program with girls in the Job Corps, and this group, called the "Y Corps", recently won an award from the Oklahoma County Association for Mental Health for outstanding volunteer service to three community hospitals and treatment centers.

Responding to the concerns of its members about the rising cost of food, three plots of land have been donated to the YWCA, and three Lancaster University majors in agriculture help young YWCA members create a productive vegetable garden.

The program reflects activities that lead to youth empowerment and involvement by all segments of the community. To quote from recent flyer, "The YWCA is not a building, it is people". In Guthrie, the YWCA can be seen everywhere.

From YWCA Interchange, USA

YWCA of Australia

The YWCA of Australia is an Association engaged in "distance education". Its correspondence courses reached almost 500 students in all states of the Commonwealth during the last year. 116 tutors are involved in the 10 courses offered.

World YWCA - Perspective

Jerusalem

The business course has continued to attract a good number of young girls in Jerusalem. Twenty-six students were enrolled in last year's course, and 20 of them successfully passed the examinations and obtained certificates in Arabic and English typing, accounting, secretarial duties, economics, shorthand, Commercial correspondence and English.

Dressmaking is another popular course. In 1973, 71 enrolled and 60 obtained certificates. Other programmes carried out by this Association include physical fitness, youth and club work for various ages, and a group of mothers who organize their own activities and concentrate mainly on helping schools to start Parent/Teacher Association.

World YWCA - Perspective

Surinam

For some time the YWCA of Surinam has been running a canteen for a commercial company and a bank. Now, the bank has opened a second branch which has asked not only for a similar canteen but also if the YWCA could arrange for the cleaning of the premises as well. This is quite a new venture and not something ever previously undertaken. However, with so much unemployment and so many YWCA members needing work it is a task the YWCA feels it should attempt.

World YWCA - Perspective

YWCA and Employment in India

According to the March/April issue of the Perspective, the YWCA of Bombay has had an Employment Bureau which dates back to 1901. In that year their annual report stated: "The employment agency is growing out of our work and we have had 14 applications, and have placed 5 young women."

In 1906 statistics showed they had 120 applications from employers and 139 applications for employment. Today, they serve over 300 secretaries, stenographers, telephone operators, typists, clerks, and domestic workers. "We are proud," they say "that even though many employment agencies have come into existence in recent years, the YWCA is still holding its own and is recognized as an important service agency. Reputable firms, large and small, call on us, and in order to meet their standards for competence, good personality, etc., we also help candidates with counselling."

India

I am forty, or
somewhere near, I told.
What I have learned is
through my ears alone.
My eyes see only trees,
the sky, my children, the food,
my meagre wage. In this way I am
like all others - what is seen by them
is seen by me-- for all but one
enormous thing; -- the words
that people write and read.
These to me are but a bitter
mystery of mystery. When letters
I must send, they are writ by one
child, ten, my son. God knows
if he writes it as I say, or some
nonsense of his own.
My head was never schooled, only
my hands, my back, my feet
were trained to do the bidding of
those who walk a higher path than
me. Deprived I was born, starved

I will die, knowing nothing
of the world but this, bounded
by my unclean ignorance. At the
end of each stretch of
thirty days, I take my pay and
swear to it with one dirtied
print of my right hand thumb.
What this thumb is so different
than any other, will forever
be my puzzle. It is with shame I
press that paper, while those behind
me laugh, for they take
pen to hand and proudly sign
a name for all to read. Who can read
a thumb? I vowed that
never would my children
live but half a life, and
almost sooner than they walked
I pushed them to a school.
There is no time now, at my old
age, to learn to read what others
tell, and content and passive
I must remain, to see my
sons rise somewhere near
the sun. I hope their skills
will be reward enough,
and when they walk their mighty
road, they will take with them
their mother in their hearts.

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Journal of the YWCA of India

PRESENTATION OF THE KOREA INDEPENDENCE FLAG TO SOONG JUN UNIVERSITY

From our travel diary Sept. 5, 1974

What a day!

The presentation was a formal occasion. Preliminary gathering of dignitaries of the University, Dr. Han Kyung Chik, Dr. Park, present pastor of Yung Nak church, Paul Cleveland of the American Embassy, Elder Woo, the Bob Kinneys.

Photographers taking pictures of the flag with Sam and Eileen, Jim and me, Dr. Lee, Dr. and Mrs. Kim. Two students--boy and girl, officers of the student body--held the flag. On the wall above us was a picture of Dr. Samuel A. Moffett in his place in a row of pictures of presidents of Soong Sil-Soong Jun.

Then we went into the chapel. About 1000 students filled the chapel, including the balcony in the rear. Eileen and I were asked to join the group on the platform. This was about half the student body, the engineering school. The liberal arts students meet another day.

A choir sang beautifully. No music department in the university, but the director has evidently been well-trained somewhere.

Jim and I were introduced. Then he made his presentation. First said how glad he was to be there--in Korean, which brought applause. Dr. Lee translated the rest of his talk for him. He told the story of the independence demonstration on March 3, 1919, seen by himself, age 14, from a big oak tree, among the magpie nests, which delighted the crowd. He used the Korean word for magpie, no further translation was necessary. Told of his father's taking the flag down so as not to get into trouble with the authorities, and saying that he hoped to fly it again on that flag pole when Korea regained its independence. He called for the flag. It was brought in in an inlaid lacquered box, unfolded on the platform, being held by the two students--flash bulbs going off from every angle.

Jim then presented the flag to the University, expressing the hope that Korea and the United States would always work for freedom and welfare of all mankind.

Then the chaplain led the whole congregation in a cheer, "Mansei! Mansei! Mansei!", arms thrust high at each shout. What a sight--all those bare arms! There were also tears. Then it was repeated. And the national anthem was sung.

When the crowd was dismissed, the hall emptied quickly. Some of the faculty and dignitaries, including us!, went into the Museum and had refreshments. I was feeling sorry for the half of the student body who had not been present. I asked Dr. Kim if the flag would be shown to them at their assembly on Monday. He said they would see it on the flag pole. He said it was already flying there! That is why the hall had emptied so fast-- the students were rushing out for the flag-raising!

I forgot to say that a color guard of three students of the ROTC came to take the flag at the end of the service. Dressed in white, they came up the center aisle. One, walking in front of the other two, carried a special box marked, National Flag. They placed the folded flag in the box and carried it out. They raised it on one of the two flag poles on top of the Administration building. The other pole carried the school flag.

It was a day of high emotion for all of us.

Note: All Korean names are given Korean style as our names would be listed in a directory--Moffett, James McKee.

P.S. Memo by J.M.M.

Sept. 6th was Eleanor's birthday, her first in Korea. A Mr. and Mrs. Yun came to lunch. He was born and raised 15 miles northwest of Pyeongyang at the foot of a beautiful mountain (Tai-ro-San) which I too had climbed as a boy. We talked excitedly of details, the view, the patch of lilies-of-the-valley under the oak trees hung with mistletoe, the Buddhist monastery higher up, and behind that, under a great overhanging rock, a large spring of crystal-clear water. In the evening Professor Donald McGavran and Prof. Charles Kraft came to dinner. They have been lecturing this week at the "Asian Center for Theological Studies and Mission" of which my brother, Sam, was one of the founders. They are authorities in the field of Church Growth. We had a birthday cake with candles.

Sept. 8th Sam continued his reports of the Lausanne conference on Evangelism to the adult class at Seoul Union Church. Then we went to the famous Yong Nak Church. This was a refugee church of 27 members which fled with its now-famous pastor, Han Kyung-Chik, from the Yalu River to Seoul in 1945. It grew to 4000 in 1950. When the Communists crossed the 38th parallel it had to flee again. It now has four services each Sunday, five choirs, seven pastors, over four hundred elders and deacons and supports outreach activities too numerous to mention. Last Sunday total attendance was 11,000 and offering \$8000. I was introduced and greeted the third service today. There were 2100 in the main sanctuary and another 500 or more participating in three other overflow rooms by closed-circuit TV. One of these rooms is dubbed the "bawl room". It is for those caring for very young children.

Dr. Han Kyung Chik has retired and is now pastor-emeritus--but most fortunately for us, was the preacher-of-the-day and we listened eagerly on ear-phones to the simultaneous English translation.

After the service we heard an unexpected bit of news. The man who made the 1919 flag had been found! He had read the newspaper accounts of my presentation of the flag. He did not know it was still in existence. We are to meet him tomorrow morning at the second chapel service at Soong Jun University. This is to accommodate the arts department students and give me a chance to greet those who were not at the presentation on Thursday, Sept. 5th.

Sept. 9, 1974

At chapel service at Soong Jun we met the man who "made the 1919 flag". He is Kim Kun, ethics and philosophy professor, for the past 15 years Dean of Kun Gek University in Secul (5000 students). He was born June 21, 1900. He was one of four academy students who designed and cut out the flag. They got their landlady to sew it for them. One of the students is now dead, one is said to be in New York City and the fourth is somewhere in Secul (phoned him excitedly but didn't leave an address or phone number).

After chapel we had lunch together at the school and all our reminiscences were recorded on tape. Ye In Won, the girl president of the student body, presented Eleanor with some doilies she had made herself. The school presented me with a photo album containing all the pictures which had been taken on Sept. 5th at the presentation of the flag. They included all the news accounts of the occasion.

We then were taken to Radio Station KBS for a 3 o'clock live, half-hour interview. We had no interpreter, but my limited Korean and Dean Kim's limited English got us through acceptably. Even the radio engineers' face was alive with interest.

PRESENTATION OF HISTORIC KOREAN FLAG
TO SOONG JUN UNIVERSITY
FOR ITS MUSEUM

Chapel Service

11 A.M. September 5, 1974

by Rev. James M. Moffett,

eldest of the five sons of Dr. Samuel A. Moffett, pioneer missionary to North Korea, President of Soong-Sil College, Pyeng Yang, from 1918-1928.

President Lee Hahn-Been,
President of the Board Kim Hyung-Nam,
Members of the Board,
Faculty,
Students,
and Friends of Soong Jun University:

It gives me great pleasure to present to you this morning an historic Korean flag. I have returned to Korea after an absence of 54 years and am glad of an opportunity to carry out my father's wish regarding this flag.

Only three things look familiar to me in Seoul--the railroad station, South Gate and the Palace. My memories of Pyeng Yang would be more numerous.

This flag flew on the flag pole of Soong-Sil College in Pyeng Yang on Monday morning March 3, 1919. I have displayed this flag publicly in my talks on Korea for many years. This is the first public display in Korea.

On March 1, 1919 my father, Dr. Samuel A. Moffett, pioneer missionary to North Korea, attended a memorial service for the ex-emperor of Korea. He told me when he got home that after the service a Korean Declaration of Independence had been read, many Korean flags (secretly made) were distributed, and every-one shouted "The Han Tong Nip Mansei (Korean Independence Forever)--10,000 years.

The next day was Sunday--All was quiet. Monday morning a mass meeting on the athletic field of Soong-Sil was scheduled. The Korean flag was flying on the college flag pole. My father took it down so that the college would not be blamed by the authorities. He said, "If Korea ever becomes independent, I will fly this flag again on this same flag pole".

This he was not able to do. He died in 1939, before independence.

That morning of March 3, 1919, I climbed a very large oak tree near our house. I went as high as I could--up to the magpie nests near the top.

I had a good view of everything that happened. I saw the flag. I saw my father take it down. I saw the Japanese soldiers parading on the Soong-Sil field to prevent the mass meeting. Koreans began to gather on the college terrace, on the Theological Seminary campus to my left and the cross roads that led either to the girls' school (now Soong Eui in Seoul) or to the Bible Institute. I saw them gather on the Academy grounds to the right and on the road that led to the Po Tong Kong. There must have been about 5000. The Japanese officer got nervous, ordered his men to fix bayonets and charge the people on the terrace. They fled, but immediately the crowd at the cross roads behind the soldiers shouted "Tae Han Tong Nip Mansei". When they were chased, the group on the terrace came back and shouted "Mansei". From all those around the field came the shout. The ridiculous chase kept up until the soldiers were tired. But it was not funny if some one was caught. And in the next six weeks, as you know from your history books, and as some of you know from experience, thousands were arrested, imprisoned, tortured and killed. May the heroes of this time live forever in your memory.

As a boy of fourteen I was intensely loyal to my Korean friends, particularly to one of my father's secretaries, Lee Kyum Ho, who was like an older brother to me. I was very angry when he was mistreated. It was very difficult for me to grow up and forsake my childhood prejudice. I was helped by a Korean praying earnestly with tears for her Japanese persecutors.

Now I give you this flag to make you proud of your ancient history, your courageous heroes, but not to let you lose your way in selfish nationalism.

May your flag and mine fly over a Korea and a United States working for the welfare of all mankind.

You will note that the flag I give you is not the same as the present flag. It is black and red. It was made in haste secretly. It has never been washed. The red and black sections are side by side, not red over blue as now. This flag has the same arrangement as other secret flags of the period, one of which is already in your Museum.

Although I cannot go to Pyeng Yang, I look ahead to a glorious future for all Koreans. I pray for the unification of Korea and your leadership in all worthwhile Asian activities.

This flag now belongs to you-- to Soong Jun University and to Korea.

Kam-sa-ham-ne-da! (Thank you very much. I am grateful for this occasion.)

JAMES M. MOFFETT

From Ancient Times

Great Korean Bells Worthy
Of World-Wide Appreciation

By Samuel Hugh Moffett

Three of the loveliest sounds of Korea are the warblings of an oriole in the trees on a lazy summer afternoon, and the sound of a bamboo flute in the hills at dusk, and the ringing of the great temple bells heard from far away through paper window panes. I am particularly fond of the bells.

Almost by default the impression is often given that Korea's only claims to world-wide cultural fame are the matchless celadons of the Koryo Dynasty and the movable metal type of the Yi Dynasty (though that invention may be even older than was formerly claimed and may, like the celadon, be a Koryo accomplishment).

In any case, even the little I have come to know about Korean bells has convinced me that the old Silla bell-makers stand equal with the Koryo potters and the Yi Dynasty type-setters as world masters of their craft.

Their great bells, now over a thousand years old, rank with any comparable cultural achievements anywhere in the world and I would like to see them better appreciated not only internationally, but also here in their homeland, for they are among the proudest examples of Korea's priceless cultural heritage.

There is always a bell in the Korean scene. There always has been. Out of tombs as old as Korea's recorded history, among the oldest metal objects ever found in this country, come tiny jingle-bells worked into the bronze ends of bits for horses' mouths.

Koreans have bells for funerals and bells for dancing; they have bells for sorcery and bells even for hunting. The hooded hunting hawks of the old gentry carried tiny bells around their throats to aid their owners in tracing them in flight. Even the old Korean rice bowls are natural bells.

Legend says there is a touch of gold in the old Korean brass, but science more soberly insists that the major elements in Korean bell metal are three to four parts of copper to one part of tin.

Korea's Confucian bells are Chinese in derivation. Longer and narrower than Buddhist bells, and often arched at the base, the shape of these ritual instruments can be traced directly to bells dating back 3,000 years to the Western Chou Dynasty (1122-722 B.C.).

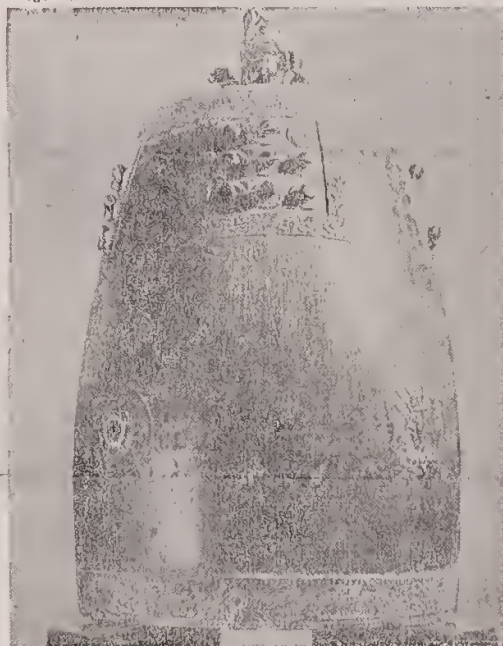
Musical instruments still used in the spring and autumn ceremonies at the Songgyungwan Confucian shrine in Seoul have 16 such bells hung in tiers, all tuned and all the same size, the difference in tone depending on the thickness of the bell — the thicker the bell the higher the tone.

But finer by far are the giant Buddhist temple bells of Silla. They are more than 1,200 years old. Only three are left. Many have disappeared, including the largest bell I've ever heard of, the monastery bell of Hwangnyong-sa (cast in 754). It is said by the *Samguk sagi* to have been four times the size of the Emille bell in Kyongju in which case it would have been an incredible forty feet tall!

The most comprehensive work I have seen on Korean temple bells is a volume by Cho Kyu-dong of the Korean Cultural Treasures Institute entitled *Buddhist Temple Bells of Korea*. Published in 1966, it has never been translated but carries an insert of several pages of summary in English by Bishop Rutt and



Now hanging in the courtyard of the Kyongju Museum, the Emille bell from Pongdok-sa is one of the most famous Silla Dynasty Buddhist temple bells with a tragic legend.



Shown in the photo is one of the 10 existing Koryo Dynasty bells. The 5-foot bronze bell kept at the National Museum is distinguished by a raised circlet around the top at the shoulder.

When the great bell is struck — Korean bells have no clappers and are struck from the outside by wooden logs hanging on chains — the sound reverberates in the echo chambers and through the hollow tube. It can be heard for miles. They say that on a clear winter night the booming of the great Emille bell in Kyongju could be heard for 40 miles.

In general Korean bells are less geometrically stylized and more free and natural in their ornamentation than Chinese or Japanese bells. But at one point they retain a characteristic ancient Chi-

nese pattern.

Decorative squares of massed studs or nipples are found on Chinese bronzes as far back as the Chou dynasty: three rows of three studs in a square within an arabesque border, usually repeated four times around the shoulder of the bell.

I had long assumed this to be purely decorative but only recently was told that the studs have a practical purpose. The tone of the bell can be adjusted by filing down the tips of the protrusions.

Some Yi bells have a sturdy simplicity and charm of their own, as in the Posin-

gak bell in the center of Seoul. Cast in 1468, about 25 years before Columbus discovered America, it stands massive and unornamented, weighing 120,000 pounds.

In the old days it sounded the curfew at sunset and closed the gates of Seoul. In January 1890, when my father landed at Inchon he raced up the river to try to reach Seoul before the gates closed, but Posin-gak bell had already rung and West Gate (no longer standing) was closed when he arrived.

He thought he would have to spend the night outside, but by great good fortune one of the military guards which the King had given as an escort to Dr. Horace Allen as a reward for saving Prince Min's life in the 1884 incident, was in the small party sent to Inchon to meet the newly arriving missionary.

This man persuaded the gate guard to open the gate just a crack. And my father, being a very thin man, managed to squeeze through.

The most famous bell of all, of course, is the great Emille bell from Pongdok-sa which now hangs in the courtyard of the Kyongju Museum. I hope it will never be moved into the cramped confines of a sanitary modern museum. The Great Bell of Moscow may be bigger (it stands 20 feet high compared with Emille's 11 feet), but the Kyongju bell is a thousand years older than Moscow's and infinitely more beautiful and graceful.

Big though it is (79 tons), its flowing shape and graceful decoration seem to lift it lightly upwards. Sitting on lotus flowers, two devas face each other with magic peaches in their hands. The swirling draperies of their garments gyrate upwards into the clouds, twining and blending until the whole bell seems to be lifting up towards the heavens.

Everyone knows the legend of the bell. It gets its name, Emille, according to one story, from the cry of the child who was thrown into the molten metal at the casting. The artisans had had difficulty with the casting. The huge mass of bronze repeatedly cracked as it cooled.

Finally, a monk advised that only if an innocent child were thrown into the mould would the cracks in the metal be healed. A woman offered her daughter, and as she fell into the boiling mass she cried "Emille, emille," which in local dialect is said to mean, "It's all my mother's fault; my mother's fault!"

I don't like the legend. I have my own criticisms to make of Buddhism but to associate it with child sacrifice is scarcely fair. Buddhism at its best calls as much for human compassion as for blind, obedient sacrifice to the Buddha.

Better than later legends, the bell-makers themselves, in the original inscription they cast on the side of the bell, expressed the spirit of their great bells, so I leave the last word to them.

"True religion," they wrote (the translation is by James Gale), "lies beyond the realm of visible things; its source is nowhere seen. As a sound (like the sound of a bell) is heard through the air without any clue to its whereabouts, so is religion. And so we hang this bell..."

Dr. Moffett works with the United Presbyterian Church in Seoul.



Government Administration Minister Shin Heung-sil pledges to narrow the gap between the salaries of public officials and the cost of their living on a step-by-step basis and in a quiet manner.

Administration Ministry

Plan Set to Better
Welfare of Officials

By Jeon Ky-ho

The Government Administration Ministry will map out a long-term program to better the welfare of public officials through a total realignment and recoordination of the present basic pay system.

Disclosing this, Minister Shin Heung-sil said last week the government could elevate the level of salaries for the civil service to the cost of living index in the early 1980s when per capita income (GNP) reaches \$1,000.

"Though it is desirable to grant a drastic pay increase at one time and as soon as possible," Shin explained, "such an improvement should be projected in parallel with the progress of the national economy and GNP growth."

The government will strive to narrow the gap between the salaries of its service personnel and the cost of their living on a step-by-step basis, he said in an exclusive interview with The Korea Times.

The 49-year-old diplomat-turned-minister also revealed that it would further control the expansion of administrative structure and officials as part of its long-term program aimed at bettering their treatment.

In order to effectively meet the mounting flow of administrative work in the future, Shin said, however, the government would continuously work for efficiency and simplification in administration and personnel management.

A retired four-star Army general, Shin was named ambassador to Spain in 1972 and government administration minister last December. He serves concurrently as a non-standing member of the Administrative Reform Commission.

Since assuming the Cabinet post, he has raised civil service pay by an average of between 7 and 33.4 percent and taken part in a major cleanup drive in which a total of 627 officials were dismissed or disciplined.

Last week, his ministry announced the establishment of an inspection control system labelled the "Central Consultative Committee for Inspection" as a step to intensify self-inspections of administrative

offices. Shin, asked about the function of the 11-man body said it would be assigned to establish basic directions, inspections, control and ordain them and consult their results with other ministries.

The committee, to be set under the control of the prime minister, calls for improvement of efficient management of administrative structure and creation of a sound atmosphere in the administration, he continued.

The new system, the minister said, is designed to streamline various inspection affairs, strengthen self-conducted inspections, pre-repetition and duplication inspections and systematize inspection.

Shin said, meanwhile, liaison counselors for administration would be installed in 172 cities and counties nationwide this year to open a channel of dialogue between government and people.

Such a systematic basis for civil service improvement will help eliminate citizens' complaints and pains through their own efforts, he added, that the council posts would be filled by "pure" civilians.

According to the minister, the civilian counselors will be commissioned on gubernatorial recommendation among persons who are engaged in political or public activities but eager for national development.

The Government Administration Ministry has also operated the Government Civic Counseling Office, the "charge-free real estate agency" since December, to handle complaints, and appeals from citizens.

At the same time, Shin said, the former chairman of the Chiefs of Staff, emphasized that every public servant should take the lead in developing the "Yushin" way of life and carrying out vitalizing reforms successfully.

Calling the whole service personnel into a core force for the revitalization campaign, he suggested strongly that his ministry would strengthen spirit education and firmly establish official discipline.

The minister stressed necessity of decent power as well as reducing per forms for civil service affairs and shortening time required for complex civic business transaction. The government is going to take these measures.

Thorough Reorganization

'D T Wind' Blowing Strongly

March 20, 1974

Report by Representative in Korea
To 80th Annual Meeting, Korea Mission
United Presbyterian Church in the U.S.

1973
Year of Growing and Groaning

Writing a report on Korea 1973 reminds me of an unusual prayer: "Teach me this day to use words which are gracious and un-cutting, for tomorrow I may have to eat my words." Basically I will state facts for the record from one of the most fantastic years in the life of the Church and Nation.

In developing facts for the record for 1973 the only way to describe life in the church and in the nation is year of growing and groaning. In the area of growing the economy has had an escalation of 16.9%. The church has also shown large growth with its biggest increment of new believers coming with the evangelistic meetings featuring Dr. Billy Graham in May and June. One of those meetings came at least 80,000 new believers. At the same time both the nation's economic growth and the churches' numerical growth have brought some real groanings. In the nation, the large borrowings from abroad will be a burden on the Korean people for many years ahead. In the church, with its desire to stand for freedom and justice in a time of tight controls in the nation, the whole church has been reassessing its responsibilities to its local congregation, community, the nation, and the world.

In order that you may get a real feel of the combination of these two - growing and groaning - let me quote from the English language newspaper, The Korea Times, November 25, 1973. The headline begins "Kim: No Plan to Lift Emergency State with North Hostile." The Mr. Kim referred to is Prime Minister Jong-Pil Kim who said that "the government has no intention of lifting the extraordinary emergency measures now in force in view of constant threats posed by the north Korean Communists." In a land where there has been much student unrest this autumn, he goes on to say emphatically, "Students must devote themselves to study instead of participating in politics for their tomorrow."

I propose to do a simplified report on 1973 by picking up chronologically some of the key things that have happened to portray this year as the year of growing and groaning. Then at the end of this report there will be attached two stories to give an immediate feeling of what is really going on.

JANUARY. This month saw the beginning of a new era at Young Nak Presbyterian Church. On January 2nd Dr. Kyung-Chik Han stopped down at the age of 70 and Dr. Cho-Choon Park became the new senior pastor at probably the world's most active and largest Presbyterian Church. On this occasion Dr. Han's final words were so typical of this humble servant of God. Speaking of himself he referred to the fact that he was a forgiven sinner who had been blessed with wonderful assistant pastors, elders, deacons, and exhorters who really did the work. He also said he must ask forgiveness of his congregation because he never was a pastor in the true Korean sense. He did little home visitation and was unable to give adequate time for counseling. Then he praised God for His mercies and asked that the tremendous love given him by the Young Nak people be given also to his successor Dr. Park.

March 20, 1974

FEBRUARY. Dr. Han-Boon Lee's inauguration as Soongjun University's new President occurred on February 20th. This distinguished scholar and diplomat now comes to the helm of a university with campuses in Seoul and Taejeon. He is greatly fortified in these responsibilities because Soongjun's former President, Dr. Herman Kim, now becomes his strong supporting Board Chairman.

MARCH. Two significant English language items began reference the life and work of the Korean Church. The brand new item is called Korean Church News. It endeavors to pick up news from the Korean language church newspapers so that English speaking people will know what's going on in the Korean Protestant and Catholic churches. It is performing a much needed service both for the missionary community in Korea and for the church in other parts of the world. These people need to hear what is happening in this very vital church. Concurrently also in March, Korea Calling expanded its size from 4 pages to 8 pages and now includes translations of key articles by Korean scholars in the Christian Thought magazine and some basic church news.

APRIL brought two big events.

a) Easter with its largest Easter dawn service on South Mountain in Seoul where probably 100,000 assembled. One Korean refers to it in its Protestant emphasis with these words: "The Easter service uniting all Christians in Seoul was our happiest service so far this year . . . Unfortunately for a good many years a great portion of Seoul's Christians met separately in other parts of the city for an early East morning service. Easter morning of this year, however, all Christians including all denominations gather together on this old site once again to welcome the Risen Lord. Again we felt the wind of the Holy Spirit blowing mightily among us."

On Easter afternoon Saemounahn Presbyterian Church celebrated its 85th anniversary. It is the oldest Presbyterian and Protestant Korean language congregation in Korea. This year they celebrated by dedicating to God a brand new sanctuary, modern in every way and by its very structure portraying the growth and groans of being located in the eighth largest city of the world. The basement is a mammoth garage.

b) Now Mutual Agreement among the Presbyterian Church of Korea, the Australian Presbyterian Church, Presbyterian Church in the U.S., and the United Presbyterian Church in the U.S.A. was completed on April 27th. One of the key items in this Mutual Agreement is its concept of mission involvement together not only in Korea but in Australia, in the United States, and all over the world. Budgeting in this new structure sees a gradual phasing out of general subsidies and the development of special capital and project grants.

MAY AND JUNE. After months of preparations came the Billy Graham Crusade to Seoul and several other cities. At the end of this report there is a story about the final climactic day in Seoul and a summary of the results. No one anticipated that there would be such a response by the Koreans. The meetings represent in numbers alone the largest assemblage of Christians in all the centuries of the Christian era. On the final day of June 3rd, 1,100,000 people were on the Yoido Plaza in Seoul. One Korean lady put it this way, "Oh I can't describe it and if you were not there you wouldn't believe it anyway." Most of all, besides the more than 80,000 who gave their lives in happy commitment to Jesus Christ, these meetings demonstrated unmistakably the wonderful working together of the Korean Christians and the magnificent power of Gospel love. Korea and its church will never be the same after this superb experience of togetherness!

March 20, 1974

On June 23rd, President Chung-Hee Park made a statement which jarred North Korea. He said that for peace and unification the only solution is for two Koreas to come into the UN. From this particular date any emphasis upon the unification of the two parts of Korea now took on a new stance of cold realism.

JULY AND AUGUST. The summer season temperaturewise was the hottest Korea had ever known and, in the afterglow of the evangelistic happenings of May and June, the Korean church began the ingathering of these new converts into its churches. It was almost a prophetic fulfillment of Scripture, "He who gathers in summer is wise."

On July 6th a Presbyterian pastor of the Presbyterian Church of the Republic of Korea (oecumenically related with the United Church of Canada) was arrested. The Rev. Hyung Kyu Park, pastor of First Presbyterian Church of Seoul, was arrested for "attempting to overthrow the government by force"

During the summer also there was a new development with the inauguration of "Afericasia" - this stands for Africa, Latin America, and Asia in a new Mission thrust. In these third world areas there are more than 200 indigenous mission agencies operating and now by an endeavor to work more openly together this new group states as their purpose "to advance the cause of world evangelization by intensifying the evangelistic and missionary efforts of the Third World by its own missions."⁴ At the same time in August the East Asia Christian Conference meeting in Singapore under its new name "Christian Conference of Asia" reminded its 5th Assembly that "the responsibility for the thrust of mission in Asia now must be in our hands."⁵

On August 8th Mr. Dae-Jung Kim, a Korean politician of the opposition New Democratic Party, was kidnapped from his room at the Grand Hotel, Tokyo. Five days later he appeared at his home in Seoul. Many stories have been written about this amazing kidnapping and its implications have caused all kinds of diplomatic confusion particularly between Japan and Korea, but also between Korea and the United States.

On August 28th North Korea broke off the North-South dialogue, ostensibly because of implications related to the Dae-Jung Kim case but probably because it was frustrated that the dialogue was getting nowhere.

At the end of August Dr. and Mrs. Allen D. Clark departed Korea to retire in the U. S. A. Allen was the most prolific writer of all Korea's missionaries. He will "live on" in Korea through his books which are widely used throughout the Church.

SEPTEMBER With the coming of September and the entrance into autumn my report on 1973 starts blossoming out because you now begin to see in dramatic focus the growths and groanings that have been part of the developing year.

a) Koreans honor Dr. H. G. Underwood, United Presbyterian missionary coworker with the "Order of Civil Service Medal (Poony)". It was presented to Dr. Underwood by Prime Minister Jong-Pil Kim in the name of the President Chung-Hee Park and the award was "for his contribution to the development of national education in Korea."

b) General Assemblies of Korean Churches. At the General Assembly of

March 28, 1974

the Presbyterian Church of Korea, related in mission with three overseas churches including the Australian Presbyterian, Presbyterian Church U. S., and the United Presbyterian Church U. S. A., by a unanimous decision the New Mutual Agreement among these four churches was approved. At the General Assembly of the so-called "Hap Dong" (ultra conservative) Presbyterian Church of Korea two very unfortunate decisions were made. No longer will they participate in the United Easter Sunrise Service in 1974 and their pulpits are not open to the pastors of the Presbyterian Church of Korea called the "tong Hap" group mentioned above which had just signed a new Mutual Agreement with three overseas churches. And still at another General Assembly of the Koryo Presbyterian Church, because of an unfortunate power struggle, police had to come in and the Assembly was unable to continue.

c) Between September 18th and 23rd the 10th World Conference of Pentecostals met in Seoul and hit the world press. Time magazine put it this way, "The choice of Korea for the conference site was no mere geographical courtesy. While Pentecostalism is operating like a spiritual wildfire around the world its progress in Asia is particularly remarkable. Much of the boom has been in Korea where only 90 years ago the penalty for being a Christian was death. The Korean coordinator for this World Assembly, the Rev. Yonggi Cho who pastors the Full Gospel Central Church, even estimates that as many as 1,000,000 of Korea's 4,000,000 Christians have received the 'baptism in the Holy Spirit.' the experiences that Pentecostals regard as the necessary condition for a full spiritual life." Personally I feel his estimate is a little high but any report on Korea today would be unfair if it did not mention both the growth and the groans in the church and in the missionary community reference to the Charismatic Movement.

d) Moderator and Mrs. Clinton M. Marsh of the United Presbyterian Church U. S. A. were visitors in Korea for one week during the General Assembly of the Presbyterian Church of Korea. Both as a distinguished churchman and as a black leader, Dr. Marsh made a deep impact in his contact with the Korean church. Such visits help humanize the whole concept of mission and help the church here to realize our oneness in Christ.

e) More follow-up on evangelism.

In September the leaders of the Nationwide Evangelistic Program for 1973 made extensive visits to all armed forces units in Korea and to the Korean churches in Japan. In the Korean armed services now the number of believers is over 200,000 meaning that Christians represent over 30% of Korea's military. In September the leader of this evangelistic endeavor, Dr. Kyung-Chik Han, took occasion to explain a slogan that the Koreans have been using this year; namely, "Fifty Million to Christ."

"A new slogan has emerged . . . 'Fifty Million to Christ' . . . South Korea has a population of 32,000,000, North Korea has approximately 15,000,000 people. It's also estimated that about one million and a half Koreans still live in Manchuria and other parts of the People's Republic of China. About 600,000 Koreans live in Japan and about 400,000 live in Siberia and other parts of Russia. In other words, there are about fifty million Koreans living on this earth. We want to evangelize all our people no matter where they live."

March 20, 1974

Right now Korea has 245 foreign missionaries. 204 of these are working in areas where fellow Koreans are living abroad but 41 "are in completely cross-cultural mission; that is, immersed in a foreign language and an alien environment."⁸

f) The Rev. Hyung-Kyu Park was released from prison on September 27 on a two year suspended sentence after 91 days in solitary confinement.

OCTOBER

a) 25th Armed Forces Day came on October 1, with the biggest display that South Korea has ever made of its armament. Quite obviously this was done not only because of the unique special number of the anniversary but also because of mounting hostility between North and South Korea.

b) The 3rd World Congress of Acupuncture met in Seoul on October 3rd. How important this is I don't know but here in Korea we have been watching with growing interest and concern reports on this medical approach in the United States. Governor George Wallace said in May that his recovery was due to two things - prayer and acupuncture. It should be noted that this World Congress of an ancient oriental medical practice met in Seoul on Korea Founder's Day marking the 4306th year of this nation.

c) The Rev. Dr. Kwang-Hyun Kim celebrated his 30th year as pastor in a church outside of Seoul on October 17th. This is important for several reasons. Dr. Kim, former Moderator of the Presbyterian Church of Korea and one of its most distinguished leaders, has chosen to spend his life in one of the smaller cities, namely, Andong. In the story of his long years as pastor of the Andong Presbyterian Church appears a crucial item dated September 9, 1945, and these words: "Nationwide daybreak prayers begin." The Korean Church before this time had early morning prayers usually on Sunday only, but with the growing awareness that the nation was moving toward division of North and South, only 25 days after the end of World War II the Korean Church began its daily prayers in behalf of Christians in the North. If there is anything that marks the Korean Church in its strong contact with God above it is its persistent daily prayer life.

d) Pao-Jung Kim was released from house arrest on October 26th, 77 days after being kidnapped in Tokyo.

e) The YMCA celebrated its 70th anniversary on October 28th. It's often referred to as "the first international organization in Korea."⁹ It is a forerunner of the new international climate which seems to characterize both the nation and the church. And what it did to commemorate its 70th anniversary, namely, the launching of a new community development project, is characteristic of a servanthood seen in much of the church today.

f) Statistics. By October after the meeting of the General Assemblies of the churches, the statistics of the church are available. Here let me make a few comments on the statistics related to the Presbyterian Church of Korea. With a total Christian community of 580,000 its number of adult baptized members increased by 12,530 in the last year. Its Sunday School enrollment went up by 28,596 to a new all time total of 351,584. These growth patterns speak well for the future of the Korean church.

March 20, 1974

g) Growth in the economy. With the expected economic growth of 20% this year, as of late October Korea had already hit its 1973 export target of \$2,350,000,000. The big items making for this sharp increase in exports are textile products, electronic goods, cement, and ships. At the same time imports amounted to a larger amount of \$2,700,000,000. It is also obvious that Korea's export markets have shifted to Japan and other areas besides the United States.

Korea has a real dilemma in its economic growth because it uses so many "Japanese trade intermediaries." In fact for this service Korea pays more than \$40,000,000. This means that Korea has got to develop its own international sales efforts or it will be wasting its endeavors through these unnecessary extra fees.¹⁰

"South Korea now moving strongly into medium and heavy industry is trying to become a 'developed nation'." This is a fantastic endeavor. By the end of 1972 the GNP had risen to \$302. per person; by the end of 1973 to \$373. But one European businessman has said, "I have never met a people who work so hard. A 7-day week is accepted as natural and if necessary a 24-hour day."¹¹

Whether Korea will become a developed nation or not, this writer is not trying to predict. But a number of other facts should also be kept in focus. The United States, which has given a massive \$5,500,000,000. in aid to Korea since World War II "laid the foundation for South Korea's economic advance."¹² But Japan in 1973 has become South Korea's leading source of foreign capital. Some say that Japan looks upon Korea as an 'off shore' extension of its own economy for two reasons. Korean labor is abundant and costs 1/3 of Japan's. Korea has been wise in its economic advance to tighten up the conditions for foreign investment and joint ventures by trying to insure that Koreans maintain control over their economy.

The economic greans in Korea are very heavy. Foreign debts are around \$3,000,000,000. and "servicing them eats up an estimated 15% of its total foreign exchange earnings."¹³ Every Korean feels the burden of these debts as a heavy load in all the taxes that keep coming his way.

NOVEMBER.

November dawned in Korea with some of the nicest weather the peninsula has ever known. The farmers had a bumper harvest of rice but the nation was filled with student unrest. November 15th in a 30 second interval the first tornado ever to strike Korea, leveled two blocks of Seoul. That tornado is symbolic of the whirlwind that this month has brought to this land. At the U. N. on November 14th came the North South confrontation and a compromise to do much of nothing at this point. Toward the end of the month, although South Korea has been trying to get the South North Red Cross talks started again, the possibilities look rather negative.

But four important specific items must be mentioned.

a) Dr. Henry Kissinger's visit to Korea on November 16th. His visit was watched closely by the Korean church particularly in view of his recent address on justice at the Pacom in Torris Conference. In that remarkable speech (now translated into Korean) the Korean church found insight in these words, "We shall never condone the suppression of fundamental

March 20, 1974

liberties. We shall urge humane principles and will use our influence to promote justice . . . A world of power blocks and balances is no longer relevant."

b) Pension and Social Security System. In early November the new Social Security system for Korea was finalized. This is the first pension and social security plan for Korea. It will begin at the age 60. Now that Korea has moved so much away from the large family concept, this is a major step forward. The elderly have found themselves in such dire economic straits because their children in such large numbers have moved away from the farms into the cities or have moved abroad. (Note - Due to the oil crisis and fantastic economic changes of early 1974, implementation has been postponed until 1975.)

c) Rev. Myung-Ki Eun of Chunju on November 14th was given a suspended sentence of two years after almost a year of restrictions and being forbidden to preach in his pulpit because of his political activities. The story of Mr. Eun, though less dramatic than the imprisonment of Rev. Park, nonetheless represents a very important story of the stress and strain at this time between the authoritarian position of the government and the church.¹⁴

d) Human Rights Statement by the National Council of Churches in Korea was issued Nov. 24th. (See Enclosure 2). It is an excellently prepared document, and with its issuance brought the church to the forefront in confrontation and dialogue with the present government.

DECEMBER .

By early December the student unrest was so huge - and the heating crisis was so severe - that all schools went on early winter vacation. Once the students were away from the campuses the government relaxed a bit on its press controls. People began to speak out. The atmosphere was definitely more free. But with January 8, 1974, new decrees have made the democratic situation most difficult for anyone who might differ with the official line of the government. As an addendum to this Report (which was prepared at the end of December) it should be noted that 6 church leaders are now in prison and the tension is large between the Church and government in their understanding of freedom and justice.

REFLECTIONS

1. The Growth and groans of this year are a continuum. Within the limitations of what I can say in a printed report, the characteristics of this year are both related to significant developments in the life of the nation and the church which began in the early 70's and will certainly carry over into 1974.

2. The appendices to this report highlight the type of year we have been in.

a) "Come with me to celebration evangelism in Seoul, Korea" is a story about 1973's most triumphant day in Korea, June 3, and the final day of the Billy Graham meetings.

b) Human Rights Statement by Korean church leaders dated November

March 20, 1974

24, shows the church as it tries to live out its life in this year of our Lord 1973. What those church leaders are saying is like a quotation from the writer Camus: "I should like to be able to love my country and still love justice."

3. Concerning growing and groaning in the Scriptures.

These words from Romans, Chapter 8, speak to our day in Korea. "We know that the whole creation has been groaning in travail until now; and not only the creation but we ourselves who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies . . . because the Spirit intercedes for the saints according to the will of God. We know that in everything God works for good with those who love him, who are called according to his purpose."

Enclosures:

1. "Come with me to Celebration-Evangelism in Seoul, Korea"
2. "Human Rights Statement"

FOOTNOTES

1. Words of Mrs. John Louis, August 1973
2. Words of Kyung-Chik Han, World Vision magazine, Sept. 1973, page 16.
3. Quoted a letter by Dr. Samuel H. Moffett, October 10, 1973.
4. As quoted in World Vision magazine, July-August 1973, page 3.
5. Ibid.
6. Time magazine, Far Eastern edition, October 8, 1973.
7. "The Wind of the Spirit is Blowing in Korea" by Kyung-Chik Han, World Vision magazine, Sept. 1973, page 16.
8. Letter of Samuel H. Moffett dated Oct. 10, 1973.
9. The Korea Times, Oct. 28, 1973, page 5.
10. "Nation Hits 2.3 Billion Export Target", The Korea Herald, Nov. 7, 1973, page 6
11. "South Korea Trying to be Developed Nation", The Japan Times, Sept. 19, 1973,
12. Ibid.
13. Ibid.
14. "RE: REV. MYUNG KI EUN, NAM MOON CHURCH, CHUNJU, KOREA
Rev. Myung Ki Eun, who was imprisoned the middle of December, 1972, for allegedly "spreading groundless rumors", and who was subsequently released on medical grounds early in Feb. 1973, and whose trial has been dragging on with numerous postponements since March 1973, was sentenced on November 14, 1973. The prosecution had demanded a year in prison. His sentence, handed down by the Chunju District Court Judge, was "eight months in prison, less the 50 days he served, but due to the fact that he is a minister, and active in serving the Church and community" he is given a two years suspended sentence."

Enclosure 1

COME WITH ME
TO
CELEBRATION-EVANGELISM
IN
SEOUL, KOREA

Come with me to Seoul, Korea. The day is Sunday, June 3rd, 1973, a beautiful day marking the final evangelistic services of Korea's three week celebration - evangelism in seven major cities.

Come with me to Yoido Island Plaza where the action is. Let me share what it meant to me in the experiences of that amazing day, and what it may mean for the future - not only in Korea - but for the whole world. More than anything else, June 3, 1973, marks a mighty visit by the Spirit of the Lord Jesus Himself amongst the largest assemblage of people in the history of Christendom! And now to the story.

I. What It Meant to Me. I arrived on the Plaza at 4:30 a.m. Light was just breaking through. I thought of Kipling's concept of dawn's coming up "like thunder". Not so in Korea where dawn comes up "like everywhere" - a bit chilly, damp, birds chirping, etc. Yet on this particular morning dawn came up "like nowhere else" because 8,000 people were assembled for prayer. It turned out I was the only expatriate amidst a sea of earnest Korean Christians on their knees in vital communication with the Lord of life.

The whole atmosphere was electric with "loving one another"; "let's really continue working and witnessing together"; "let's really believe God will assemble a million persons today at 3 p.m. as a witness of 'love power'".

Imperceptibly at this dawn prayer service we discovered another voice was in on the communication circuit. God Himself was speaking and telling us "today you're going to see something extra-ordinary as I manifest my presence in power and in love". The dawn prayer service had its benediction but the prayer meeting really never ended. Many stayed on and continued to pray.

Koreans prepare carefully, and especially when preparations are for a great cause like this. After the prayer service I spent another hour and a half looking around while chatting with many Korean friends. Behind the bleacher (where the 6,000 member choir held forth at the regular services) I found a medical clinic, a radio building, and a police station. The temporary large toilets were very clean, the large eating hall had no flies (maybe the prevailing breezes deserve credit). At still another place 20 large tents were pitched where people from distant villages stayed during the 5 days of the Seoul meetings.

One pup tent intrigued me. Its owner, a Korean youth, had written large and carefully on one side of his tent "Love Is Blue". For him this meant "God's love is as beautiful and expansive as a blue sky above". Having put such a beautiful thought on one side, I could hardly wait to see his message on the other side. Even more wonderful were his words "because I came, I'm a better man:"

I left the island to attend morning worship in downtown Seoul. But I returned to the Yoido Island Plaza at noon, three hours before the final service at which we anticipated a million persons would come. At high noon people were already arriving. All kinds of people - young, old; people on crutches, people in wheel chairs; well-people and sick-people; all these - and many more - were streaming onto the Island Plaza.

Then I noticed that Church groups were arriving together holding aloft a large sign with the name of their local parish. With some 1500 Seoul churches participating, this scheme was the basic organizational plan to get people there. Here would come a Church group and intermingled with it were many non-Christian neighbors to whom the Christians had been witnessing for many weeks concerning the claims of Christ. And now they were together at this exciting evangelistic celebration.

By 3:00 p.m. the "miracle of one million" was surpassed: The perfect P.A. System was carrying the climactic service to 1,100,000: What a sea of humanity: By far the largest assemblage of Christendom: So orderly--so kind toward one another--so jovial. A celebration of joy: And when Dr. Graham departed via helicopter to "go up and see all of you", he circled the crowd twice from about 1,000 feet up, and Dr. Kyung Jik Han, co-ordinator of the campaign, asked everyone to wave the white programs as an "au revoir gesture". - There were tears on many faces, and I'm sure Dr. Graham in the chopper must have been amazed, even to tears, at the crowd below, 5 $\frac{1}{2}$ times larger than any gathering in his career. This was Korea and the Korean Church showing concretely its "Christian power potential."

II. What it may mean for the future.

The seven city evangelistic services in Korea went on for 3 weeks, mid-May to early June. To ascertain meaning for the future, let's look at it from several perspectives.

A. God's Meetings first and foremost. Dr. Billy Graham, who was the featured speaker in Seoul, would be the first person to say these were not Billy Graham meetings, They were God's meetings. Evangelists came from the black community, the Oriental nations, and also included several whites. But without God's chosen Korean interpreters, all of these world famous evangelists would have been but babblers in the blue. These were God's meetings because God met us there - directly, dynamically and redemptively!

B. Statistics are strikingly big!

a. Attendance

(1) SEOUL meetings (Yoido Island)

Wed., May 30	520,000
Th ., May 31	460,000
Fri., June 1	480,000
Sat., June 2	650,000
Sun., June 3	<u>1,100,000</u>

Seoul Totals 3,210,000

(2) Six Cities (Pusan, Taegu, Kwangju, Taejon, Wonju)
(by Associate Evangelists)

1,220,310

(3) Extension Meetings (colleges, high schools,
military, etc.)

216,278

National Totals 4,648,588

b. Decisions for salvation, recommitment, assurance
(based on actual individual Card count, signed by each
person). Personal counseling provided and follow-up
procedures begun.

(1) Seoul Meetings (Yoido Island) 37,365

(2) Six Cities 22,976

(3) Extension Meetings 20,598

National Totals: 80,939

c. Costs

(1) Overall Breakdown

1/2 Korea's Responsibility	
80,000,000 won (1:400)	\$200,000
1/2 Graham Association	<u>200,000</u>

Total: \$400,000

(2) Offerings taken at Seoul
Meetings--30,000,000 won or \$ 75,000

For those who feel the Koreans had to raise a lot of money (\$200,000), you're right. Any big undertaking costs. The General Assembly Meeting in Omaha 5/73 of the United Presbyterian Church in the U.S.A. cost \$250,000. But no Korean feels this sum was unwisely spent considering the number of decisions for Christ and the impact of our new togetherness at a time of political tension and change in Korea.

C. Explanation for huge crowds. Dr. Kyung Jik Han, chairman, gives two reasons: hunger for a word from God at this time, and desire to show Christian power to the nation. I think there is a third: the careful organizational plan. Any casual observer at Sunday's final meeting on June 3, 1973, noting the church groups coming in together would be aware of this fact. (Dr. Samuel Moffett tells me a story of a congregation near the Presbyterian Theological Seminary. In the months before the Seoul Meetings, as a result of house visitations, they had 450 new inquirers starting to attend church. And that church arranged free buses to make sure these new inquirers all came to the Seoul Meetings.)

D. Comments by Koreans.

- (1) Most have been very favorable. And of these people I found they attended the meetings every night. But a couple other comments follow:
- (2) Dr. S.C. Chun, a pastor, "I appreciated Dr. Graham's message but it was very shallow. The big thing was the crowd. Tremendous!"
- (3) Yeon Chai, a high school boy from Korea's leading school, Kyung-gi. "Too simple for me. We know all the facts about Jesus' birth, life, death, etc. Dr. Graham didn't need to repeat these every time. Still I went three times. I didn't respond, and I'm not really a Christian yet. Dr. Graham's message, however, was OK for the average Korean. When Dr. John White, one of the evangelists, came to my high school, again his message was too simple. But about 10 of my friends raised their hands at his invitation..."

E. Future. I don't know! But we've all been through an amazing experience unique in Christendom. I suppose it could only happen in Korea.

We would be stupid to say God didn't have a mighty hand in all that has happened and will happen. No more Billy Graham or Kyung Jik Han or a pop singer named Yong Nam Cho drew those crowds. The Scripture that often comes to my mind is: "God is our strength and song, and is become our salvation."

Billy Graham and the other evangelists in Korea were effective because they stressed that God knows you, the real you, and in response you should believe in God revealed in the cross and resurrection of Jesus Christ. It's as simple and profound as that and He asks you to respond. And 80,000 did!

Enclosure 2

HUMAN RIGHTS STATEMENT

Human Rights are the most valuable thing given by God. God, who created man in his own image (Gen. 1:27), released mankind from all kinds of restrictions, and He intends a society in which human rights are not infringed upon.

Following His activity, the Church beleieves the establishment of human rights to be its supreme task (Luke 4:18), and the mission of the Church in this generation to be the establishment of human rights, which is the basis of the survival of the individual and the foundation of the development of society.

Thus Korea N.C.C., in order to find the most effective way to achieve and protect human rights, held a two-day Consultation on Human Rights November 23-4, and asserting that the mission of the Church set in the midst of Korean society is the establishing of human rights, we adopt this statement.

The present reality of Korean society is that human rights have been mercilessly trampled upon. Politically, the people have been deprived of their sovereign rights, and there is only a facade of democracy, while the people's freedom is withheld. At this time, when even religious freedom is being withdrawn, the Church must earnestly repent of its former negative attitude of being just an onlooker, and it must make a new decision to fight until it achieves the freedom to establish human rights. In particular, the problem of human rights, and related to this, the matter of the establishing of human rights, we recognize as the first priority among the tasks facing the Church, and to the achievement of this end the Church will put forth every effort.

On Human Rights in the Universities

The Government authorities must immediately cease their surveillance of universities and restore their freedom. The students who have been imprisoned for fighting to reconstruct a democratic system must be immediately released, and the professors who have been sacrificed must be restored.

On the Rights of Women

The task of broadening women's rights is one of the most urgent tasks in Korean society. The practice of prostituting women under the guise of developing international tourism must be stopped.

On the Rights of Laborers

Laborers must be treated appropriately according to the Labor Law, and following this, there must be established a minimum wage and social security system.

On the Rights of Press Reporters

The establishment of human rights begins with freedom of the press. The concerned Government authorities must stop their surveillance and censorship of the press, and guarantee the rights of reporters to organize a committee to defend themselves.

Today, squarely facing the present situation, we feel the urgent necessity of taking the responsibility upon ourselves of solving all these problems. However, first, we must have the rights of the people guaranteed by the Constitution. Here, we Christians in attempting to solve these problems, take a positive united posture, and present the following decisions which reflect our faith:

1. In order to be the Church which proclaims a Gospel of bringing freedom to the oppressed, we will work for the renewal of the Church from within.
2. The Church will not only put its efforts into the salvation of the individual soul, but will also put its efforts into the salvation of society, by releasing humankind from evil.
3. The Church will put resources into the establishment of human rights

We, as members of the international community, will fight for human rights along with the World Church, and we dare to declare, as a Christian community, that we will not stop until the vision of world peace and the restoration of mankind has been realized, achieving the Kingdom of God.

November 24, 1973

Asia Education Hampered

Higher education in several Asian countries is hampered by a lack of the capacity to produce faculty members at home due to inadequate graduate schools and by low salaries for professors.

Dr. William F. Williams, chief educational advisor to USAID/Korea, made these points in a lecture Thursday at the Yonsei University Graduate School of Education on his personal observations of higher education in Korea, the Philippines, Thailand and Indonesia.

Dr. Williams pointed out to begin with, that the four nations differ considerably in geographical nature and population. Korea and Thailand are compact geographically and have homogeneous populations, while both the Philippines and Indonesia are island archipelagoes with population groups speaking a variety of languages.

He noted that among the four nations, Indonesia has a rather small total enrollment of university students for the size of its population, and that Korea ranks third in percentage of woman students and faculty members. The Philippines, he said, has an astonishingly high proportion of students enrolled.

In number of students enrolled per thousand population in the 20-24 age group, Thailand has two, Korea 13 and the Philippines 29. He said data for Indonesia were not available but the figure must be less than one. The comparable figure for Japan is 33 and for the United States 74.

One of the more serious problems for higher education, Dr. Williams pointed out, is self-sufficiency in the production of university staff. In all four countries, he said, significant numbers of faculty members obtain their advanced degrees abroad because of the insufficiency of their own graduate schools.

In Thailand, for example, it was estimated that the cost to individuals and the government of securing advanced de-

grees abroad was over \$1 million in foreign exchange every year.

An important reason for this, he said, is that for the most part universities in the four countries really began to develop only after the end of World War II, and thus have so far been concerned mainly with undergraduate studies. He also noted that degrees from abroad tend to have more prestige than local ones, which hampers the development of graduate schools.

One means to solve this problem, according to Dr. Williams, is cooperative relations among universities. Even though no single university can offer graduate training of international standard, several combined can do so. Among the examples he cited was the cooperative program in Korea among Sogang, Ewha and Yonsei Universities.

On the other hand, he said, in all four countries there seems to be a lack of cooperation between universities and secondary schools. He said such cooperation is important for the improvement of both groups of institutions and particularly for the training of secondary-school teachers. He cited the marked activity in this field in the United States which followed the shock of the Russian "Sputnik."

Turning to the problem of faculty improvement, Dr. Williams said that another problem the four countries have in common is that of financial reward. Indonesia is worst off in this regard, he said, but the problem is fairly severe in the other three states, with faculty members being regularly drawn away from teaching to enter business or industry because of the salary differential.

Related to this problem, Dr. Williams said, is a lack of professional activities outside the classroom on the part of faculty members. When salaries are small, professors frequently have to take extra jobs, and do not have time for meetings or seminars with colleagues or for independent research. This leads also to a scarcity of learned societies and professional journals, reducing the intellectual stimulation which is necessary for creative, stimulating university teachers.

Another problem is one of

geography, what Dr. Williams calls the "city state syndrome." In the countries under discussion, most university students gravitate to the central or capital cities, making it difficult to develop high-quality institutions of higher learning in provincial areas.

Furthermore, teachers and researchers are reluctant to move to the provinces because they feel out of touch there with important affairs and fear their advancement will be slow.

Despite all these problems, Dr. Williams said he found high morale and dedication among university educators in these countries. He cited several instances in Indonesia and Thailand of larger universities sharing their facilities with smaller ones and exchanging faculty members for varying periods. He also praised the foundation of new universities in remote areas of the Philippines.

Noting that his experience with education in Korea spanned 15 years, Dr. Williams said the growth of higher education here during that period had been miraculous.

While quantity was the watchword in the 1950s after the Korean War, he said the Ministry of Education and the presidents and deans of various institutions were constantly thinking of the quality of education at all levels, and higher education led the way.

In conclusion, Dr. Williams said the path of higher education for the future in Korea should be to adopt the best ideas from anywhere, but modified to create institutions suited to Korea's needs and role in the modern world.

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Letters to the

Negotiations

Dear Sir,

Regarding a UPI dispatch from Manila (printed in your April 3 issue) about Khmer Foreign Minister Keuky Lim's statement, the minister had never been as affirmative in his account about prospects of negotiations with the Communists.

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Korea

World Vision celebrated its twentieth anniversary in Korea just this year. Twenty years is not long in a country that counts its history in millennia, not centuries, and speaks of four thousand years of Korean culture. ~~But~~ If we let one twenty-four hour day stand for the whole span of that period, then World Vision has been in Korea only for the last seven minutes.

But what an action-packed seven minutes! World Vision of Korea ~~has~~ has rescued over 58,000 parentless Korean children. It has founded 91 baby facilities, 43 nurseries, 14 institutes to relieve destitution in the slums, four vocational training centers and two children's hospitals. All this in the name of Christ in those twenty short years.

And from another perspective, twenty years is a not inconsiderable segment of time in Korea. After all, the first resident Protestant missionary came to Korea only ninety years ago, and the church itself is so young that the first Korean ever to be baptized as an infant died just last year. So in terms of the Protestant history of Korea World Vision is already one of the more mature missionary organizations in the country.

It was as recently as 1884 that a red-headed missionary doctor at last opened up the closed Kingdom of Korea to Protestant missionary work. Dr. Horace Allen, M.D., a Presbyterian, dramatically saved the life of the Queen's nephew as he lay bleeding to death from an assassin's sword. Grateful, the royal family relaxed the laws that forbade on pain of death

621

the preaching of all foreign religions, and offered the use of a building for a Christian hospital. It was the first missionary institution ever to open in the land, and World Vision's medical work for children stands in the line of this pioneering tradition. Today, they say, almost one-half of all the physicians in Korea have been trained in Christian hospitals.

After the physician came the evangelists and church planters,--Henry Appenzeller, A Methodist, and Horace Underwood, a Presbyterian. As they preached, they also opened Christian schools. A whole network of mission schools from primary grade eventually to universities began to revolutionize Korean education.

Confucianism had rigidly excluded women from all educational opportunities. "Can cows read?" snorted one old scholar~~xxx~~ when a missionary wife asked him to let his ~~daughters~~ daughters come to a school for girls she was trying to start. It was the first school for girls Korea had ever seen, and today it is the largest women's university in the world. Hundreds of girls every year find Christ in the annual evangelistic services at Ewha Women's University. And again World Vision with its pioneering vocational schools to help children learn how to make a living in Korea ^{xxxxxxx} stands in the line of a great ^{Korean} missionary tradition.

Among those early pioneers was my father, Samuel A. Moffett. He landed in Korea on his twenty-sixth birthday, Jan. 25, 1890. Like World Vision he began with orphans. Christians begin wherever human need is greatest.. But as he taught his

handful of orphans in the capital city his mind was gripped by a burden of concern for the great forbidden interior. Korea in 1890 was still largely unoccupied for Christ. A few beachheads only had been established in the treaty ports. Missionaries had explored the interior but were not allowed to stay there. In all Korea there were less than a hundred Protestant Christians.

Moffett was determined to enter this unreached area for Christ. He set out for the ancient city of Pyongyang, but when he tried to preach there he was stoned in the streets. Not until three years later was he able to buy property and settle down to permanent work as the first resident missionary in North Korea.

Once started, it was there in the north that the Christian church grew fastest. One reason for the growth was the happy, natural way that the new converts told others what Christ had come to mean to them. As the numbers grew large Bible classes were organized to instruct the believers in the Word of God.

It soon became obvious that such a rapidly growing church would need trained Korean leaders, and Moffett started a theological seminary. Its first seven graduates, in 1907, became the first ministers of the young church. Sixteen years before, in that same town, one of them had led a mob surging up the streets of that same town to stone the missionary. Now, thoroughly converted, he ~~XXXXXXXX~~ knelt before the man he had stoned, and vowed to become not only a minister, but a missionary himself, the first missionary of the Korean church.

In that same year the great Korean Revival broke out. It has been called "the Korean Pentecost", and the ~~growth~~ growth of the church became a flood. In the providence of God the revival was used not only to accelerate church growth, but to purify and strengthen the church for the persecutions that were soon to fall upon it.

For forty years, from 1905 to 1945 Japan conquered and occupied Korea. In the process it tried to force its own wild Shinto gods upon the Korean people. Persecution was intense, but Korea's Christians stood the test.

No sooner was Korea free of the Japanese than more calamity befell it. Communists tried to seize the country, and tore away all its northern half. Their persecution was total and ~~very~~ ruthless. They wiped out the organized church in the north, where almost two-thirds of Korea's Christians were living. But again the Christians ~~survived~~ survived. As many as possible simply fled south into freedom, losing all their material possessions for the sake of the faith. More than one-third of the entire population of north Korea escaped across the border between 1945 and 1950.

There are now between three and four million Christians in South Korea. That is an amazingly high number--more than 10% of the population, whereas the average for Asia is only 3%. The three largest denominations are Presbyterian, Methodist and Holiness, with a growing number of Baptists, Pentecostals, Adventists and Salvation Army. The number of Catholics is about halfway between the Presbyterians and Methodists.

Seoul has more than 1500 Protestant churches today. When Billy Graham came to Korea this year he drew more people to five days of meetings in ^{Seoul} ~~Korea~~ than came to all sixteen weeks of his famous New York Crusade. On one afternoon alone more than a million people jammed ~~together~~ their way into the Yoido Plaza to hear the gospel, the largest group in history ever to come together for an evangelistic service.

The doors are wide open now. But at what great cost did the pioneers and martyrs open those doors! How long will they stay open? These have been twenty good years for World Vision in Korea, and great things have been done. But so much yet remains to do. Still ninety out of a hundred do now know Christ. And there may not be twenty more years to work!

Samuel Hugh Moffett
Seoul, Korea

March 20, 1974

Report by Representative in Korea
To 80th Annual Meeting, Korea Mission
United Presbyterian Church in the U.S. .

1973

Year of Growing and Groaning

Writing a report on Korea 1973 reminds me of an unusual prayer: "Teach me this day to use words which are gracious and un-cutting, for tomorrow I may have to eat my words." Basically I will state facts for the record from one of the most fantastic years in the life of the Church and Nation.

In developing facts for the record for 1973 the only way to describe life in the church and in the nation is year of growing and groaning. In the area of growing the economy has had an escalation of 16.9%. The church has also shown large growth with its biggest increment of new believers coming with the evangelistic meetings featuring Dr. Billy Graham in May and June. Out of these meetings came at least 80,000 new believers. At the same time both the nation's economic growth and the churches' numerical growth have brought some real groanings. In the nation, the large borrowings from abroad will be a burden on the Korean people for many years ahead. In the church, with its desire to stand for freedom and justice in a time of tight controls in the nation, the whole church has been reassessing its responsibilities to its local congregation, community, the nation, and the world.

In order that you may get a real feel of the combination of these two - growing and groaning - let me quote from the English language newspaper, The Korea Times, November 25, 1973. The headline begins "Kim: No Plan to Lift Emergency State with North Hostile." The Mr. Kim referred to is Prime Minister Jong-Pil Kim who said that "the government has no intention of lifting the extraordinary emergency measures now in force in view of constant threats posed by the north Korean Communists." In a land where there has been much student unrest this autumn, he goes on to say emphatically, "Students must devote themselves to study instead of participating in politics for their tomorrow."

I propose to do a simplified report on 1973 by picking up chronologically some of the key things that have happened to portray this year as ~~the~~ the year of growing and groaning. Then at the end of this report there will be attached two stories to give an immediate feeling of what is really going on.

JANUARY. This month saw the beginning of a new era at Young Nak Presbyterian Church. On January 2nd Dr. Kyung-Chik Han stopped down at the age of 70 and Dr. Cho-Choon Park became the new senior pastor at probably the world's most active and largest Presbyterian Church. On this occasion Dr. Han's final words were so typical of this humble servant of God. Speaking of himself he referred to the fact that he was a forgiven sinner who had been blessed with wonderful assistant pastors, elders, deacons, and exhorters who really did the work. He also said he must ask forgiveness of his congregation because he never was a pastor in the true Korean sense. He did little home visitation and was unable to give adequate time for counseling. Then he praised God for His mercies and asked that the tremendous love given him by the Young Nak people be given also to his successor Dr. Park.

March 20, 1974

FEBRUARY. Dr. Han-Boon Lee's inauguration as Soongjun University's new President occurred on February 20th. This distinguished scholar and diplomat now comes to the helm of a university with campuses in Seoul and Taejeon. He is greatly fortified in these responsibilities because Soongjun's former President, Dr. Horman Kim, now becomes his strong supporting Board Chairman.

MARCH. Two significant English language items began reference the life and work of the Korean Church. The brand new item is called Korean Church News. It endeavors to pickup news from the Korean language church newspapers so that English speaking people will know what's going on in the Korean Protestant and Catholic churches. It is performing a much needed service both for the missionary community in Korea and for the church in other parts of the world. These people need to hear what is happening in this very vital church. Concurrently also in March, Korea Calling expanded its size from 4 pages to 8 pages and now includes translations of key articles by Korean scholars in the Christian Thought magazine and some basic church news.

APRIL brought two big events.

a) Easter with its largest Easter dawn service on South Mountain in Seoul where probably 100,000 assembled. One Korean refers to it in its Pan-Protestant emphasis with these words: "The Easter service uniting all Christians in Seoul was our happiest service so far this year . . . Unfortunately for a good many years a great portion of Seoul's Christians met separately in other parts of the city for an early East morning service. Easter morning of this year, however, all Christians including all denominations gather together on this old site once again to welcome the Risen Lord. Again we felt the wind of the Holy Spirit blowing mightily among us."²

On Easter afternoon Saemounahn Presbyterian Church celebrated its 85th anniversary. It is the oldest Presbyterian and Protestant Korean language congregation in Korea. This year they celebrated by dedicating to God a brand new sanctuary, modern in every way and by its very structure portraying the growth and groans of being located in the eighth largest city of the world. The basement is a mammoth garage.

b) New Mutual Agreement among the Presbyterian Church of Korea, the Australian Presbyterian Church, Presbyterian Church in the U.S., and the United Presbyterian Church in the U.S.A. was completed on April 27th. One of the key items in this Mutual Agreement is its concept of mission involvement together not only in Korea but in Australia, in the United States, and all over the world. Budgeting in this new structure sees a gradual phasing out of general subsidies and the development of special capital and project grants.

MAY AND JUNE. After months of preparations came the Billy Graham Crusade to Seoul and several other cities. At the end of this report there is a story about the final climactic day in Seoul and a summary of the results. No one anticipated that there would be such a response by the Koreans. The meetings represent in numbers alone the largest assemblage of Christians in all the centuries of the Christian era. On the final day of June 3rd, 1,100,000 people were on the Yoido Plaza in Seoul. One Korean lady put it this way, "Oh I can't describe it and if you were not there you wouldn't believe it anyway."³ Most of all, besides the more than 80,000 who gave their lives in happy commitment to Jesus Christ, these meetings demonstrated unmistakably the wonderful working together of the Korean Christians and the magnificent power of Gospel love. Korea and its church will never be the same after this superb experience of togetherness!

March 20, 1974

On June 23rd, President Chung-Hoe Park made a statement which jarred North Korea. He said that for peace and unification the only solution is for two Koreas to come into the UN. From this particular date any emphasis upon the unification of the two parts of Korea now took on a new stance of cold realism.

JULY AND AUGUST. The summer season temperaturewise was the hottest Korea had ever known and, in the aftermath of the evangelistic happenings of May and June, the Korean church began the ingathering of these new converts into its churches. It was almost a prophetic fulfillment of Scripture, "He who gathers in summer is wise."

On July 6th a Presbyterian pastor of the Presbyterian Church of the Republic of Korea (ecumenically related with the United Church of Canada) was arrested. The Rev. Hyung Kyu Park, pastor of First Presbyterian Church of Seoul, was arrested for "attempting to overthrow the government by force"

During the summer also there was a new development with the inauguration of "Afericasia" - this stands for Africa, Latin America, and Asia in a new Mission thrust. In these third world areas there are more than 200 indigenous mission agencies operating and now by an endeavor to work more openly together this new group states as their purpose "to advance the cause of world evangelization by intensifying the evangelistic and missionary efforts of the Third World by its own missions."⁴ At the same time in August the East Asia Christian Conference meeting in Singapore under its new name "Christian Conference of Asia" reminded its 5th Assembly that "the responsibility for the thrust of mission in Asia now must be in our hands."⁵

On August 8th Mr. Dao-Jung Kim, a Korean politician of the opposition New Democratic Party, was kidnapped from his room at the Grand Hotel, Tokyo. Five days later he appeared at his home in Seoul. Many stories have been written about this amazing kidnapping and its implications have caused all kinds of diplomatic confusion particularly between Japan and Korea, but also between Korea and the United States.

On August 28th North Korea broke off the North-South dialogue, ostensibly because of implications related to the Dao-Jung Kim case but probably because it was frustrated that the dialogue was getting nowhere.

At the end of August Dr. and Mrs. Allen D. Clark departed Korea to retire in the U. S. A. Allen was the most prolific writer of all Korea's missionaries. He will "live on" in Korea through his books which are widely used throughout the Church.

SEPTEMBER With the coming of September and the entrance into autumn my report on 1973 starts blossoming out because you now begin to see in dramatic focus the growths and groanings that have been part of the developing year.

a) Koreans honor Dr. H. G. Underwood, United Presbyterian missionary coworker with the "Order of Civil Service Medal (Poony)". It was presented to Dr. Underwood by Prime Minister Jong-Pil Kim in the name of the President Chung-Hoe Park and the award was "for his contribution to the development of national education in Korea."

b) General Assemblies of Korean Churches. At the General Assembly of

March 20, 1974

the Presbyterian Church of Korea, related in mission with three overseas churches including the Australian Presbyterian, Presbyterian Church U. S., and the United Presbyterian Church U. S. A., by a unanimous decision the New Mutual Agreement among these four churches was approved. At the General Assembly of the so-called "Hap Dong" (ultra conservative) Presbyterian Church of Korea two very unfortunate decisions were made. No longer will they participate in the United Easter Sunrise Service in 1974 and their pulpits are not open to the pastors of the Presbyterian Church of Korea called the "tong Hap" group mentioned above which had just signed a new Mutual Agreement with three overseas churches. And still at another General Assembly of the Koryo Presbyterian Church, because of an unfortunate power struggle, police had to come in and the Assembly was unable to continue.

e) Between September 18th and 23rd the 10th World Conference of Pentecostals met in Seoul and hit the world press. Time magazine put it this way, "The choice of Korea for the conference site was no more geographical courtesy. While Pentecostalism is operating like a spiritual wildfire around the world its progress in Asia is particularly remarkable. Much of the boom has been in Korea where only 90 years ago the penalty for being a Christian was death. The Korean coordinator for this World Assembly, the Rev. Yonggi Cho who pastors the Full Gospel Central Church, even estimates that as many as 1,000,000 of Korea's 4,000,000 Christians have received the 'baptism in the Holy Spirit.' the experiences that Pentecostals regard as the necessary condition for a full spiritual life." Personally I feel his estimate is a little high but any report on Korea today would be unfair if it did not mention both the growth and the groans in the church and in the missionary community reference the Charismatic Movement.

d) Moderator and Mrs. Clinton M. Marsh of the United Presbyterian Church U. S. A. were visitors in Korea for one week during the General Assembly of the Presbyterian Church of Korea. Both as a distinguished churchman and as a black leader, Dr. Marsh made a deep impact in his contact with the Korean church. Such visits help humanize the whole concept of mission and help the church here to realize our oneness in Christ.

o) More follow-up on evangelism.

In September the leaders of the Nationwide Evangelistic Program for 1973 made extensive visits to all armed forces units in Korea and to the Korean churches in Japan. In the Korean armed services now the number of believers is over 200,000 meaning that Christians represent over 30% of Korea's military. In September the leader of this evangelistic endeavor, Dr. Kyung-Chik Han, took occasion to explain a slogan that the Koreans have been using this year; namely, "Fifty Million to Christ."

"A new slogan has emerged . . . 'Fifty Million to Christ' . . . South Korea has a population of 32,000,000, North Korea has approximately 15,000,000 people. It's also estimated that about one million and a half Koreans still live in Manchuria and other parts of the People's Republic of China. About 600,000 Koreans live in Japan and about 400,000 live in Siberia and other parts of Russia. In other words, there are about fifty million Koreans living on this earth. We want to evangelize all our people no matter where they live."?

March 20, 1974

Right now Korea has 245 foreign missionaries. 204 of those are working in areas where fellow Koreans are living abroad but 41 "are in completely cross-cultural mission; that is, immersed in a foreign language and an alien environment."⁸

f) The Rev. Hyung-Kyu Park was released from prison on September 27 on a two year suspended sentence after 91 days in solitary confinement.

OCTOBER

a) 25th Armed Forces Day came on October 1, with the biggest display that South Korea has ever made of its armament. Quite obviously this was done not only because of the unique special number of the anniversary but also because of mounting hostility between North and South Korea.

b) The 3rd World Congress of Acupuncture met in Seoul on October 3rd. How important this is I don't know but here in Korea we have been watching with growing interest and concern reports on this medical approach in the United States. Governor George Wallace said in May that his recovery was due to two things - prayer and acupuncture. It should be noted that this World Congress of an ancient oriental medical practice met in Seoul on Korea Founder's Day marking the 4306th year of this nation.

c) The Rev. Dr. Kwang-Hyun Kim celebrated his 30th year as pastor in a church outside of Seoul on October 17th. This is important for several reasons. Dr. Kim, former Moderator of the Presbyterian Church of Korea and one of its most distinguished leaders, has chosen to spend his life in one of the smaller cities, namely, Andong. In the story of his long years as pastor of the Andong Presbyterian Church appears a crucial item dated September 9, 1945, and these words. "Nationwide daybreak prayers begin." The Korean Church before this time had early morning prayers usually on Sunday only, but with the growing awareness that the nation was moving toward division of North and South, only 25 days after the end of World War II the Korean Church began its daily prayers in behalf of Christians in the North. If there is anything that marks the Korean Church in its strong contact with God above it is its persistent daily prayer life.

d) Pae-Jung Kim was released from house arrest on October 26th, 79 days after being kidnapped in Tokyo.

e) The YMCA celebrated its 70th anniversary on October 28th. It's often referred to as "the first international organization in Korea."⁹ It is a forerunner of the now international climate which seems to characterize both the nation and the church. And what it did to commemorate its 70th anniversary, namely, the launching of a new community development project, is characteristic of a servanthood seen in much of the church today.

f) Statistics. By October after the meeting of the General Assemblies of the churches, the statistics of the church are available. Here let me make a few comments on the statistics related to the Presbyterian Church of Korea. With a total Christian community of 580,000 its number of adult baptized members increased by 12,530 in the last year. Its Sunday School enrollment went up by 28,596 to a new all time total of 351,584. These growth patterns speak well for the future of the Korean church.

March 20, 1974

g) Growth in the Economy. With the expected economic growth of 20% this year, as of late October Korea had already hit its 1973 export target of \$2,350,000,000. The big items making for this sharp increase in exports are textile products, electronic goods, cement, and ships. At the same time imports amounted to a larger amount of \$2,700,000,000. It is also obvious that Korea's export markets have shifted to Japan and other areas besides the United States.

Korea has a real dilemma in its economic growth because it uses so many "Japanese trade intermediaries." In fact for this service Korea pays more than \$40,000,000. This means that Korea has got to develop its own international sales efforts or it will be wasting its endeavors through these unnecessary extra fees.

South Korea now moving strongly into medium and heavy industry is trying to become a "developed nation." This is a fantastic endeavor. By the end of 1972 the GNP had risen to \$302 per person; by the end of 1973 to \$373. But one European businessman has said, "I have never met a people who work so hard. A 7-day week is accepted as natural and if necessary a 24-hour day."

Whether Korea will become a developed nation or not, this writer is not trying to predict. But a couple other facts should also be kept in focus. The United States, which has given a massive \$5,500,000,000 in aid to Korea since World War II, laid the foundation for South Korea's economic advance.¹² But Japan in 1973 has become South Korea's leading source of foreign capital. Some say that Japan looks upon Korea as an off shore extension of its own economy for two reasons. Korean labor is abundant and costs 1/3 of Japan's. Korea has been wise in its economic advance to tighten up the conditions for foreign investment and joint ventures by trying to insure that Koreans maintain control over their economy.

The economic greans in Korea are very heavy. Foreign debts are around \$3,000,000,000 and servicing them eats up an estimated 15% of its total foreign exchange earnings.¹³ Every Korean feels the burden of these debts as a heavy lead in all the taxes that keep coming his way.

NOVEMBER.

November dawned in Korea with some of the nicest weather the peninsula has ever known. The farmers had a bumper harvest of rice but the nation was filled with student unrest. November 15th in a 30 second interval the first tornado ever to strike Korea leveled two blocks of Seoul. That tornado is symbolic of the whirlwind that this month has brought to this land. At the U. N. on November 14th came the North South confrontation and a compromise to do much of nothing at this point. Toward the end of the month, although South Korea has been trying to get the South North Red Cross talks started again, the possibilities look rather negative.

But four important specific items must be mentioned.

a) Dr. Henry Kissinger's visit to Korea on November 16th. His visit was watched closely by the Korean church particularly in view of his recent address on justice at the Pacem in Terris Conference. In that remarkable speech (now translated into Korean) the Korean church found insight in those words, "We shall never condone the suppression of fundamental

March 20, 1974

liberties. We shall urge humane principles and will use our influence to promote justice . . . A world of power blocks and balances is no longer relevant."

b) Pension and Social Security System. In early November the new Social Security system for Korea was finalized. This is the first pension and social security plan for Korea. It will begin at the age 60. Now that Korea has moved so much away from the large family concept, this is a major step forward. The elderly have found themselves in such dire economic straits because their children in such large numbers have moved away from the farms into the cities or have moved abroad. (Note - Due to the oil crisis and fantastic economic changes of early 1974, implementation has been postponed until 1975.)

c) Rev. Myung-Ki Eun of Chunju on November 14th was given a suspended sentence of two years after almost a year of restrictions and being forbidden to preach in his pulpit because of his political activities. The story of Mr. Eun, though less dramatic than the imprisonment of Rev. Park, nonetheless represents a very important story of the stress and strain at this time between the authoritarian position of the government and the church.¹⁴

d) Human Rights Statement by the National Council of Churches in Korea was issued Nov. 24th. (See Enclosure 2). It is an excellently prepared document, and with its issuance brought the church to the forefront in confrontation and dialogue with the present government.

DECEMBER .

By early December the student unrest was so huge - and the heating crisis was so severe - that all schools went on early winter vacation. Once the students were away from the campuses the government relaxed a bit on its press controls. People began to speak out. The atmosphere was definitely more free. But with January 8, 1974, new decrees have made the democratic situation most difficult for anyone who might differ with the official line of the government. As an addendum to this Report (which was prepared at the end of December) it should be noted that 6 church leaders are now in prison and the tensions are large between the Church and government in their understanding of freedom and justice.

REFLECTIONS

1. The Growth and groans of this year are a continuum. Within the limitations of what I can say in a printed report, the characteristics of this year are both related to significant developments in the life of the nation and the church which began in the early 70's and will certainly carry over into 1974.

2. The appendices to this report highlight the type of year we have been in.

a) "Come with me to celebration evangelism in Seoul, Korea" is a story about 1973's most triumphant day in Korea, June 3, and the final day of the Billy Graham meetings.

b) Human Rights Statement by Korean church leaders dated November

March 20, 1974

24, shows the church as it tries to live out its life in this year of our Lord 1973. What these church leaders are saying is like a quotation from the writer Camus: "I should like to be able to love my country and still love justice."

3. Concerning growing and groaning in the Scriptures.

Those words from Romans, Chapter 8, speak to our day in Korea. "We know that the whole creation has been groaning in travail until now; and not only the creation but we ourselves who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies . . . because the Spirit intercedes for the saints according to the will of God. We know that in everything God works for good with those who love him, who are called according to his purpose."

Enclosures:

1. "Come with me to Celebration-Evangelism in Seoul, Korea"
2. "Human Rights Statement"

FOOTNOTES

1. Words of Mrs. John Louis, August 1973
2. Words of Kyung-Chik Han, World Vision magazine, Sept. 1973, page 16.
3. Quoted a letter by Dr. Samuel H. Moffett, October 10, 1973.
4. As quoted in World Vision magazine, July-August 1973, page 3.
5. Ibid.
6. Time magazine, Far Eastern edition, October 8, 1973.
7. "The Wind of the Spirit is Blowing in Korea" by Kyung-Chik Han, World Vision magazine, Sept. 1973, page 16.
8. Letter of Samuel H. Moffett dated Oct. 10, 1973.
9. The Korea Times, Oct. 28, 1973, page 5.
10. "Nation Hits 2.3 Billion Export Target", The Korea Herald, Nov. 7, 1973, page 6
11. "South Korea Trying to be Developed Nation", The Japan Times, Sept. 19, 1973,
12. Ibid.
13. Ibid.
14. "RE: REV. MYUNG KI EUN, NAM MOON CHURCH, CHUNJU, KOREA"

Rev. Myung Ki Eun, who was imprisoned the middle of December, 1972, for allegedly "spreading groundless rumors", and who was subsequently released on medical grounds early in Feb. 1973, and whose trial has been dragging on with numerous postponements since March 1973, was sentenced on November 14, 1973. The prosecution had demanded a year in prison. His sentence, handed down by the Chunju District Court Judge, was "eight months in prison, less the 50 days he served, but 'due to the fact that he is a minister, and active in serving the Church and community' he is given a two years suspended sentence."

Enollosure 1

COME WITH ME
TO
CELEBRATION-EVANGELISM
IN
SEOUL, KOREA

Come with me to Seoul, Korea. The day is Sunday, June 3rd, 1973, a beautiful day marking the final evangelistic services of Korea's three week celebration - evangelism in seven major cities.

Come with me to Yoido Island Plaza where the action is. Let me share what it meant to me in the experiences of that amazing day, and what it may mean for the future - not only in Korea - but for the whole world. More than anything else, June 3, 1973, marks a mighty visit by the Spirit of the Lord Jesus Himself amongst the largest assemblage of people in the history of Christendom! And now to the story.

I. What It Meant to Me. I arrived on the Plaza at 4:30 a.m. Light was just breaking through. I thought of Kipling's concept of dawn's coming up "like thunder". Not so in Korea where dawn comes up "like everywhere" - abit chilly, damp, birds chirping, etc. Yet on this particular morning dawn came up "like nowhere else" because 8,000 people were assembled for prayer. It turned out I was the only expatriate amidst a sea of earnest Korean Christians on their knees in vital communication with the Lord of life.

The whole atmosphere was electric with "loving one another"; "let's really continue working and witnessing together"; "let's really believe God will assemble a million persons today at 3 p.m. as a witness of 'love power'".

Imperceptibly at this dawn prayer service we discovered another voice was in on the communication circuit. God Himself was speaking and telling us "today you're going to see something extra-ordinary as I manifest my presence in power and in love". The dawn prayer service had its benediction but the prayer meeting really never ended. Many stayed on and continued to pray.

Koreans prepare carefully, and especially when preparations are for a great cause like this. After the prayer service I spent another hour and a half looking around while chatting with many Korean friends. Behind the bleacher (where the 6,000 memocr choir held forth at the regular services) I found a medical clinic, a radio building, and a police station. The temporary large toilets were very clean, the large eating hall had no flies (maybe the prevailing breezes deserve credit). At still another place 20 large tents were pitched where people from distant villages stayed during the 5 days of the Seoul meetings.

One pup tent intrigued me. Its owner, a Korean youth, had written large and carefully on one side of his tent "Love Is Blue". For him this meant "God's love is as beautiful and expansive as a blue sky above". Having put such a beautiful thought on one side, I could hardly wait to see his message on the other side. Even more wonderful were his words "because I came, I'm a better man:"

I left the island to attend morning worship in downtown Seoul. But I returned to the Yoido Island Plaza at noon, three hours before the final service at which we anticipated a million persons would come. At high noon people were already arriving. All kinds of people - young, old; people on crutches, people in wheel chairs; well-people and sick-people; all these - and many more - were streaming onto the Island Plaza.

Then I noticed that Church groups were arriving together holding aloft a large sign with the name of their local parish. With some 1500 Seoul churches participating, this scheme was the basic organizational plan to get people there. Here would come a Church group and intermingled with it were many non-Christian neighbors to whom the Christians had been witnessing for many weeks concerning the claims of Christ. And now they were together at this exciting evangelistic celebration.

By 3:00 p.m. the "miracle of one million" was surpassed: The perfect P.A. System was carrying the climactic service to 1,100,000: What a sea of humanity: By far the largest assemblage of Christendom: So orderly--so kind toward one another--so jovial. A celebration of joy: And when Dr. Graham departed via helicopter to "go up and see all of you", he circled the crowd twice from about 1,000 feet up, and Dr. Kyung Jik Han, co-ordinator of the campaign, asked everyone to wave the white programs as an "au revoir gesture". - There were tears on many faces, and I'm sure Dr. Graham in the chopper must have been amazed, even to tears, at the crowd below, 5 $\frac{1}{2}$ times larger than any gathering in his career. This was Korea and the Korean Church showing concretely its "Christian power potential."

II. What it may mean for the future.

The seven city evangelistic services in Korea went on for 3 weeks, mid-May to early June. To ascertain meaning for the future, let's look at it from several perspectives.

A. God's Meetings first and foremost. Dr. Billy Graham, who was the featured speaker in Seoul, would be the first person to say these were not Billy Graham meetings, They were God's meetings. Evangelists came from the black community, the Oriental nations, and also included several whites. But without God's chosen Korean interpreters, all of these world famous evangelists would have been but babblers in the blue. These were God's meetings because God met us there - directly, dynamically and re-demptively!

B. Statistics are strikingly big!

a. Attendance

(1) <u>SEOUL meetings (Yoido Island)</u>	
Wed., May 30	520,000
Th ., May 31	460,000
Fri., June 1	480,000
Sat., June 2	650,000
Sun., June 3	<u>1,100,000</u>

Seoul Totals 3,210,000

- (2) Six Cities (Pusan, Taegu, Kwangju, Taejon, Wonju)
(by Associate Evangelists)

1,220,310

- (3) Extension Meetings (colleges, high schools,
military, etc.)

218,278

National Totals 4,648,588

- b. Decisions for salvation, recommitment, assurance
(based on actual individual Card count, signed by each
person). Personal counseling provided and follow-up
procedures begun.

(1) <u>Seoul Meetings</u> (Yoido Island)	37,365
(2) <u>Six Cities</u>	22,976
(3) <u>Extension Meetings</u>	<u>20,598</u>
<u>National Totals:</u>	80,939

c. Costs

(1) <u>Overall Breakdown</u>	
1/2 Korea's Responsibility	
80,000,000 won (1:400)	\$200,000
1/2 Graham Association	<u>200,000</u>
Total:	\$400,000

- (2) Offerings taken at Seoul
Meetings--30,000,000 won or \$ 75,000

Enclosure 2

HUMAN RIGHTS STATEMENT

Human Rights are the most valuable thing given by God. God, who created man in his own image (Gen. 1:27), released mankind from all kinds of restrictions, and He intends a society in which human rights are not infringed upon.

Following His activity, the Church believes the establishment of human rights to be its supreme task (Luke 4:18), and the mission of the Church in this generation to be the establishment of human rights, which is the basis of the survival of the individual and the foundation of the development of society.

Thus Korea N.C.C., in order to find the most effective way to achieve and protect human rights, held a two-day Consultation on Human Rights November 23-4, and asserting that the mission of the Church set in the midst of Korean society is the establishing of human rights, we adopt this statement.

The present reality of Korean society is that human rights have been mercilessly trampled upon. Politically, the people have been deprived of their sovereign rights, and there is only a facade of democracy, while the people's freedom is withheld. At this time, when even religious freedom is being withdrawn, the Church must earnestly repent of its former negative attitude of being just an onlooker, and it must make a new decision to fight until it achieves the freedom to establish human rights. In particular, the problem of human rights, and related to this, the matter of the establishing of human rights, we recognize as the first priority among the tasks facing the Church, and to the achievement of this end the Church will put forth every effort.

On Human Rights in the Universities

The Government authorities must immediately cease their surveillance of universities and restore their freedom. The students who have been imprisoned for fighting to reconstruct a democratic system must be immediately released, and the professors who have been sacrificed must be restored.

On the Rights of Women

The task of broadening women's rights is one of the most urgent tasks in Korean society. The practice of prostituting women under the guise of developing international tourism must be stopped.

On the Rights of Laborers

Laborers must be treated appropriately according to the Labor Law, and following this, there must be established a minimum wage and social security system.

On the Rights of Press Reporters

The establishment of human rights begins with freedom of the press. The concerned Government authorities must stop their surveillance and censorship of the press, and guarantee the rights of reporters to organize a committee to defend themselves.

Today, squarely facing the present situation, we feel the urgent necessity of taking the responsibility upon ourselves of solving all these problems. However, first, we must have the rights of the people guaranteed by the Constitution. Here, we Christians in attempting to solve these problems, take a positive united posture, and present the following decisions which reflect our faith:

1. In order to be the Church which proclaims a Gospel of bringing freedom to the oppressed, we will work for the renewal of the Church from within.
2. The Church will not only put its efforts into the salvation of the individual soul, but will also put its efforts into the salvation of society, by releasing humankind from evil.
3. The Church will put resources into the establishment of human rights

We, as members of the international community, will fight for human rights along with the World Church, and we dare to declare, as a Christian community, that we will not stop until the vision of world peace and the restoration of mankind has been realized, achieving the Kingdom of God.

November 24, 1973

June 1974

REPUBLIC OF KOREA'S EFFORTS, ACHIEVEMENTS, AND PROBLEMS OF FAMILY PLANNING

by
Jae Mo Yang
George C. Worth

The Republic of Korea faced the sixties with two million refugees from North Korea by the close of the Korean War in 1953 and a post-war "baby-boom." The 25 million population in 1960 was increasing by 3% per year. Korea's total land area is 34,427 square miles, only one-fifth of it is arable. This meant every square mile of cultivated land had to support 3,200 persons in 1960.

The people's expectation for better nutrition, health, education, jobs, and shelter endlessly escalated, while the government with the GNP per capita at \$94, had to struggle for social and economic development as well as defense against future invasion.

	<u>1960</u>	<u>1970</u>	<u>1974</u>
Estimated Population	25,000,000	32,000,000	34,000,000
Density per sq. km	254	325	334
Urban Population:Rural Population	28:72	40:60	43:57
Nonfarm Population:Farm Population	43:57	54:46	56:44
Density per Arable Land (sq. km)	1,350	1,500	1,517
Estimated Birth per 1,000 Population	42	29	28
Estimated Death per 1,000 Population	12	9	9
Rate of Natural Increase (percent)	3.0	2.0	1.9
GNP per Capita (US\$)	94	223	353

A. Efforts:

1. Voluntary organization

Stimulated by the visit of Mr. & Mrs. George W. Cadbury in late 1960, the leaders interested in promotion of health and welfare of the people and national development got together to formulate a national voluntary organization, The Planned Parenthood Federation of Korea (PPFK), for a nation-wide family planning movement. Organization was completed in 1961 and public activities started.

The group fully acknowledged the problems created by rapid population growth for national development and the future responsibility and role of the government. But they also had a strong faith that the ultimate goal is for the health, happiness and well being of the individual family. Therefore their policy was to enlighten and educate the people for family planning and not to force it on them.

Fortunately, the government decided its policy in favor of family planning by the Fall of 1961. For the initial couple of years, from late 1961 to late 1963, when a responsible section in the Ministry of Health and Social Affairs was organized, PPFK was delegated most of activities such as detailed program planning in recruitment of workers, selection of contraceptive methods and setting targets; training of workers; and information and education. During this period, the PPFK, in dissemination of the family planning idea, took advantage of the government sponsored nation-wide enlightenment campaign carried out extensively by the National Reconstruction Movement.

This voluntary agency has continued in the role of performing requested service functions for the national program being carried on by the government. Such activities have included, for various periods of time, training of workers, mass media utilization, organization of village clubs, manufacture of IUDs, printing of education materials, operation of mobile vans, testing of new ideas through pilot projects, and management of donor agency grants.

Since the responsibility in training of family planning personnel and in evaluation was transferred to the newly established semi-governmental Korean Institute of Family Planning in 1971, the major roles of the PPFK are information and education, pilot demonstration projects, and management of donor grants for the government.

Information and education is carried out through mass media, printed materials, seminars, and Mothers Clubs. 17,000 Family Planning Mothers Clubs were organized all over the country in 1968 by the PPFK. In 1971 the PPFK and the government changed the ten year old slogan "3335" - three children with three years spacing before the mother's age of 35 into "Daughter or Son without distinction, stop at two, and provide good care" intending to reduce the ideal family size norm to two from the currently popular idea of "two sons and one daughter" which ultimately leads to four or more children on the average.

The PPFK and its affiliated clinics, which introduced and demonstrated the vasectomy program, mobile team service, the use of IUD and oral pill in the past, recently are assisting in developing demonstration clinical service in city slum areas where family planning service as well as general public health service is extremely deficient.

Management of foreign technical and financial assistance such as from International Planned Parenthood Federation, the Population Council, and UNFPA for the government has been another important contribution of the PPFK through its overseas activities.

Thus, the PPFK is not a competitor but a strong supporter of the government program, and we have close cooperation with each other, with the maintenance of our own unique roles.

2. The National Family Planning Program

a. Objectives: Limiting population increase through the family planning program was recognized by the Government as important to social development of the nation and the welfare of families, so it became an integral part of Korea's economic development plan. The objectives of the family planning program, according to the plans formulated by the Government are to reduce the natural increase rate of 3 percent in 1961 to 2.5 percent, 2 percent, 1.5 percent and 1.3 percent by the end of 1966, 1971, 1976 and 1981 respectively.

b. Organization: The Government of the Republic of Korea announced a population policy in late 1961, giving the primary responsibility for carrying this out administratively to the Ministry of Health and Social Affairs. Budgets and program activities began in 1962, administratively strengthened in 1963 by the formation of an MCH Section in the Ministry charged with planning and supervision. In 1972 a Bureau of MCH has been organized with three sections, one each for MCH, Nutrition, and Family Planning, giving more strength to the central administration of this national effort. A diagram of the present organization appears as a special table entitled: "Korea: Organization Chart of the National Family Planning Program."

The national family planning program operates through the Family Planning Section of the Bureau of MCH, one of 8 bureaus in the Ministry of Health and Social Affairs. The Chief of the Family Planning Section handles the day-to-day management of the program in close consultation with the Bureau Director. These officials carry direct responsibility for policy, budgets and targets, supplies, records, and relations with the provinces. The Ministry of Health and Social Affairs works with the Ministry of Home Affairs, which oversees provincial and local government. This Ministry acts through the nine provincial governments and two special city governments, all of which have Family Planning Sub-sections in their Bureaus of Public Health and Social Affairs. All targets for acceptors of contraceptive methods given to the provinces are passed on to the counties, then to the townships, and finally to the fieldworkers.

The actual services have been implemented through the already existing national and provincial health service network, which consists of 196 health centers, located one per county (138) in rural areas and one per city ward (58) in urban areas. From the beginning this organization provided an automatic network for routine administration, a channel for reporting, and a definite chain of command from the national to the local level. This enabled the program to get off to a fast start, and avoided the necessity of constructing a large, new organization.

c. Activities or Projects: In order to achieve the initial ten-year goal by 1971, it was estimated that 45 percent of the married couples of childbearing age must actively practice family planning, 35 percent through the government program and 10 percent through their own resources. It was estimated that less than 5 percent of eligible couples were practicing contraception prior to 1961.

Implementation of the program is dependent on 2568 full-time family planning workers dispersed throughout the country. Annual targets for IUD, oral pills, vasectomy, and condom users are allocated to each area mostly in accordance with the population. Workers recruit eligible couples to accept one of the methods offered by the program through door-to-door visits and group meetings. In order to assist the workers, there are 25,800 mothers clubs in rural villages. Extensive information and education services through printing materials, radio, and television are provided by PPFK with the collaboration of related government and commercial agencies.

The fieldworkers themselves distribute condoms and oral pills and refer IUD and vasectomy acceptors to private physicians trained and authorized by the government (1180 doctors for IUD, 640 doctors for vasectomy). These physicians provide the services at their own facilities and are reimbursed through the program on a per case basis. These services, except for oral pill (8¢ per cycle) are free to the acceptor. Doctors receive \$1.25 for each IUD insertion and \$7.50 for each vasectomy. Acceptors experiencing medical complications as a result of one of the methods can obtain treatment free.

Contraceptive methods offered by the program on "cafeteria choice" were foam tablets, condom, jelly, and rhythm method till 1964 when the IUD was introduced as the primary method after one year's clinical trial. From 1967 oral pills were provided for those who could not tolerate an IUD, but from 1969 are offered to all married women. For over two years they have been distributed by fieldworkers without an examination by a physician. A male sterilization program was added from late 1963. Currently IUD, oral pill, condom and vasectomy are the leading methods accepted in order of their numbers.

Abortions were partially legalized in 1973 and are performed by numerous physicians with very little interference from the Government. A 1973 survey showed the experience rate at 38% in urban areas and 17% in rural areas, a sharp rise among rural and urban women over the 1967 figures. In 1974 the Government, for the first time, placed subsidies for a few abortions (3000) in the budget. This is one positive result of the legalization which occurred last year.

In 1964 the first KAP study was conducted by a joint effort of Yonsei University and PPFK. They were succeeded by the Family Planning Evaluation Unit of the Ministry of Health and Social Affairs from the following year. Numerous studies and surveys have also been conducted at universities and colleges. The most recent survey is one carried out by the Korean Institute for Family Planning in the fall of 1973. This shows that 90% agree that family

planning is necessary, 22% are currently practicing through the government program and, 8% through their own efforts for a total of 30%. The present total fertility rate is estimated as 4.3%.

3. Budget and Supplies

The main budget for field activities has been carried by budgets of the central and local government units. This has paid for supplies procured in country, all fieldworker salaries, medical services, and supervisory and administrative costs. The total is 4.8 billion Won from the national budget and 2 billion Won from local budgets. This has been supplemented by income from an endowment fund totaling \$7,800,000. When converted into dollars at the exchange rate for each year, the total for all Government sources comes to \$22.6 million, or approximately 6 cents per capita per year over the twelve year period. This is a modest national investment to have produced such real impact on the fertility rate, thus helping many families and the nation to be better prepared for the future.

Foreign assistance has helped in research, training of personnel, information programs, and commodities. In the early days of the program voluntary agencies such as IPPF and The Population Council provided support directly related to the program or to research. Beginning with 1968 governments, particularly SIDA and USAID started to assist, mostly with commodities. SIDA has provided all of the oral pills used by the program. USAID has promised enough pills for the next two years as SIDA is phazing out its supply in 1974. Bilateral government assistance is now being largely replaced by UNFPA projects totaling \$6,000,000 over the coming five years.

Donor group contributions have a total value of \$14.5 million in both cash and supplies. When divided into the following categories, they were used as follows:

Direct program support	\$6.3 million
Research and Evaluation	4.0 "
<u>Vehicles, equipment, buildings</u>	<u>4.2 "</u>
TOTAL	\$14.5 million

A rough calculation of the direct medical costs for averting one birth in 1973 was \$6.30 while total expenditures for all activities, including administration and research, brings this figure to \$28.50.

As mentioned above, there has been a government donation from counterpart and other funds to an endowment for family planning totaling \$7,800,000. The interest from these funds are assisting the program in many ways, reflecting a new and different pattern of program funding. The flexibility of these funds has allowed the government to improve service fees to doctors; pay longevity bonuses to workers; and expand the supervisory, training, and evaluation functions.

B. Goal Achievement:

Information available in 1961 and subsequent studies indicate that the growth rate of Korean population then was approximately 3% a year. Present indicators from the 1970 census and other special surveys show a growth rate just below 2%. This is a remarkable decline over such a short period in the life of any nation. Family Planning has made a very real contribution to such an event, through its wide motivation and services program.

While the crude death rate was declining from about 12 to 9 over the last ten years, the birth rate was falling much more rapidly from 41-42 in 1960 to about 27-28 in 1973. The readiness of the married couples of the nation to reduce their average family size by many means, including contraception is the real reason for the remarkable decline.

In studies of the various factors related to the reduction in the fertility rate of about 30% the following findings have been reported.

Age at marriage component	12%
Family planning component	11%
Abortion component	6%
Total fertility decline	29%

Many factors have gone into the rising age of marriage: more educational opportunities for girls, more employment for girls, universal army service for boys, etc. The results have been a considerable rise with a strong impact on the fertility rates:

	Age at Marriage		
	1955	1968	1970
Women	20.5	23.0	23.3
Men	24.6	26.8	27.1

Abortions have played a significant part in the fertility decline. It has been noted in studies that those who have accepted the IUD have a much lower subsequent fertility rate than those who never accept. Even though the continuation rates for the IUD in Korea are poor, they seem to have been a means for many women, specially those in the rural area and among poorer classes, to make a commitment to stop having any more children. When they get pregnant later on, they resort to the abortion. A 1967 KAP survey showed that 25% of urban women and 7% of rural women had experienced at least one induced abortion. At present the number of women who admit to one or more abortions totals 28% nationwide, with 35% in urban areas and 23% in rural. This is an increase specially in the rural areas over earlier figures and shows a rising trend which will bring about an even higher impact on the fertility rate in the future. Total abortions among married women are estimated at 300,000 a year. Although family planning cannot claim any direct part in this activity, its indirect impact cannot be denied. Preaching the message of the possibility of control over your own fertility, produces all kinds of reactions, including both the use of contraceptives and abortions.

C. Problems:

1. Administrative Problems

a. The budget in the past and that projected for the next few years is too low to provide contraceptive services sufficient to lower the fertility levels to meet the government target. As has been pointed out the role of rising age at marriage and abortions has been important in lowering the fertility rates so far, and their role in the future is most uncertain. The present number of couples using contraception, either through their own funds or the government program is only one third of the eligible number. This rate of practice must be increased to over fifty percent at the same time that the post war baby boom will bring in an increase of married women by 15% within the next four years and doubling within the next twenty years. Small increases in program effort and contraceptive practice levels will only allow the program to hold at its present position of about 2% annual growth rate. Any improvement in this present performance and any thought that the target of 1.3% annual growth rate will be met in seven years must be backed up by greatly increased funds into the main program activities of getting more couples to practice contraception and at an earlier age.

The basic investment in reducing the fertility rate must be made by the Government. Since 1967 there has not been enough money in the budget to pay for the expanded services needed. Only in 1974 did the Government add 10% to their targets set in 1967 for sterilizations and IUDs. They also made their first substantial increase in personnel this year. Now with UNFPA funds adding considerable funds for program expansion, the Government needs to increase its investment to assume full responsibility for these new activities over the next four years.

b. Family planning programs operated alone by the Ministry of Health and Social Affairs will not be sufficient to solve the population problem. Other government agencies such as the Ministries of Education, Information, Economic Planning, Justice, Agriculture, and Defense all have important activities they should carry out in population education, communications, legal systems, government policies, budget formulation, personnel and tax programs, etc. Such participation requires the formation of a Population Commission reporting to a high level of the government such as the President or the Prime Minister. The activities of World Population Year may stimulate more active discussion of such a possibility.

The present Family Planning Advisory Committee chaired by the Vice Minister of Health and Social Affairs is at a too low a level to develop the inter-ministerial, wide scale program required to bring the birth rate down to below twenty. It also has been weak in systematic coordination of the various agencies now involved and needing to be involved.

c. The program has been almost totally related to health centers and doctors in private practice: The hospital network has been involved only sporadically, but now this activity is being expanded.

d. Health Center personnel are responsible primarily to their county chief administrator and only secondarily to the Provincial Health Department and the Ministry of Health. This makes supervision of field activities difficult.

e. By and large the health service in Korea is poor. Maternal and child health service is in its infantile stage still. We know that MCH service is not as cheap nor as simple to develop as contraceptive service. Therefore premature integration of family planning into maternal and child health and other services is likely to weaken already established family planning services, though it is an ideal goal for long term plans.

f. The target system, which emphasizes the initial acceptance of a method and quantity more than quality of service or continued contraceptive practice, has not emphasized follow-up by fieldworkers. Of married women recently interviewed, 80% indicated they had not had a visit from a fieldworker in the last two years. There is a need for more contact with women by fieldworkers to lower the rate of discontinuation of contraceptive protection and increase the overall practice rate.

g. Vital statistics in Korea are very poor. This provides difficulty not only in evaluation of the program but also in planning of adequate targets and location of acceptors in their early postpartum period.

h. In order to meet the auditing requirement of government bureaucracy, acceptors are requested to bring their "dojang" - signature chop, and identification card each time they get supplies and services. The fieldworkers have to carry dojang ink and have to spend time to issue a receipt for each 8¢ service fee paid for a cycle of pills.

2. Professional Workers Problem

a. The rate of attrition of trained field family planning workers is too high. By the end of two years more than two-thirds of trained fieldworkers have left their jobs. Though the vacancy rate of township fieldworkers' positions is not too high (2.1% as of December 1973), almost 56% of those currently on the job have less than one year's experience. The vacancy rate of health center level family planning workers is not only very high (10.3% in March 31, 1974) but also replacement by unqualified women workers causes only 20.2% of health center family planning workers to be nurses. One reason is that the pay is too low and there is little future in the job.

b. Health center director: The M.D. is no exception to the above mentioned problems. At present 50% of the health centers have non-medical government civil servants as their directors. There are very few well qualified public health doctors in this position. Those who do take the position do not take a long time to become discouraged with poor salary, little authority over their own staff personnel, and poor support from local authorities. Therefore most health officers staying in his position long enough are generally poor in their professional ability, though there are exceptions.

c. Those responsible for the administration of family planning programs of local governments (city, county, and province) are not experienced professional workers but they are lay male clerks assigned to the position by local authority. They have some administrative experience in how to deal with red tape but little knowledge about the program, but in practice the family planning nurses and women workers are under their control. Most of them are dissatisfied by the position and try to move to another field in the government. Therefore training of them yields little return unless some measure is taken to keep them longer in their positions.

d. Medically related contraceptive services have been provided by over a thousand private practitioners who have worked on a fee system for services provided. This has been reasonably satisfactory in the towns and cities where doctors have been close at hand. But in rural areas it has often been necessary to train and use doctors with limited licenses. These men have sometimes not been able to provide quality service and follow-up.

Although for over two years fieldworkers have been allowed to distribute pills without a physical examination of the patient by the doctor, Korea is just now training midwives or nurses for inserting loops. Shy women in the rural areas often hesitate to get a loop because the only doctors around are all men.

3. Acceptors Problems

a. During the decade of the 1960s, the number of eligible couples 20-44 years old was about 4,000,000. But in the 1970s this number will increase to about 5.5 million because of those born during the post-Korean War baby boom. They will enter into the early reproductive age group during this decade. Because of this large younger age group, even if all couples stopped at two children right now there would be continued growth for sixty years before population would stabilize.

b. The population of Korea is rapidly urbanizing. This urban population being heterogeneous in its character is difficult to approach through home visiting and group meetings. This means that education and motivation programs must be stepped up for the urban people, as well as the provision of services. We cannot assume that the urban people are taking care of their own needs, but must give them adequate help also.

c. In reducing the population growth rate to 2.0% a year, the completed family size has been reduced from 6 to about 4 children. To reduce the growth rate further will require the two child family and involve many cultural value problems that are most difficult to change. One of these is the desire for a male heir, so that the most common desire for ideal family size is two boys and one girl. With this kind of value very strong in the culture, is it possible to further bring the family size down? At present we know of no answer to this problem through normal means of education and motivation. Perhaps it will occur slowly through the modernization and urbanization process. This will take a long time and will mean that the population problem will be much longer in solution with resulting economic and social problems prolonged.

d. The present contraceptive technology, while much better than in the past, is still not appropriate for the average person with limited knowledge of modern medicine. Side effects are reacted to in a non-scientific way and the first thought is to get rid of the cause rather than to wait for a natural adjustment to occur. It will take more years of education before a level of sophistication will be met where adults can properly interpret their own symptoms and the rumors about them.

D. Summary:

The Korean family planning program has assisted significantly in a rapid fall in the fertility rate, contributing to national and personal goals of development. Through this effort it has demonstrated the feasibility of such a program to other developing nations. At present it is providing services so that about one quarter of the married couples are using contraceptives to curb their fertility. A growing number are also using abortion for this purpose.

At present levels of activity for the national program, it will not be able to reduce fertility much below the present rate. A greatly increased amount of effort and further resources are needed both from national budgets and from donor groups. Unless something is done to increase the contraceptive use to about fifty percent of the married couples, the goals of reducing the growth rate to below 1.3% in the next seven years does not seem possible.

Targets and Achievement of Family Planning

I. U. D.					Oral Pill - Cycles	
Target		Achievement			Target	Achievement
Year	Cumulative	Year	Cumulative		(Monthly)	(Monthly Av.)
1962	-	-	-			
1963	-	1,493	1,493			
1964	100,000	106,397	107,890			
1965	200,000	225,951	333,841			
1966	350,000	391,687	725,528			
1967	350,000	323,452	1,048,980			
1968	300,000	263,132	1,312,112		171,000	26,300
1969	300,000	285,500	1,597,612		320,000	91,200
1970	300,000	295,100	1,892,712		320,000	170,500
1971	300,000	292,217	2,184,929		320,000	192,500
1972	300,000	300,309	2,485,238		250,000	213,948
1973	300,000	329,898	2,815,136		250,000	234,698

Vasectomy					Contraceptive Supply Condom	
Target		Achievement			Target	Achievement
Year	Cumulative	Year	Cumulative		(Monthly)	(Monthly Av.)
1962	3,000	3,413	3,413		50,000	59,350
1963	20,000	19,866	23,279		100,000	129,800
1964	27,000	26,256	49,535		150,000	156,300
1965	20,000	12,855	62,390		150,000	191,700
1966	20,000	19,942	82,332		150,000	168,900
1967	20,000	19,677	102,009		150,000	152,700
1968	20,000	15,988	117,997		150,000	135,200
1969	20,000	15,457	133,454		150,000	147,800
1970	20,000	17,321	150,775		150,000	163,000
1971	20,000	18,528	169,303		150,000	161,000
1972	20,000	19,698	189,001		150,000	155,605
1973	20,000	24,711	213,712		150,000	176,032

Additional Achievement in Other Private Programs

	IUD	Sterilization	Oral Pill (Monthly)	Condom (Monthly)
1972	4,422	2,886	1,371	690
1973	7,619	4,062	2,094	565

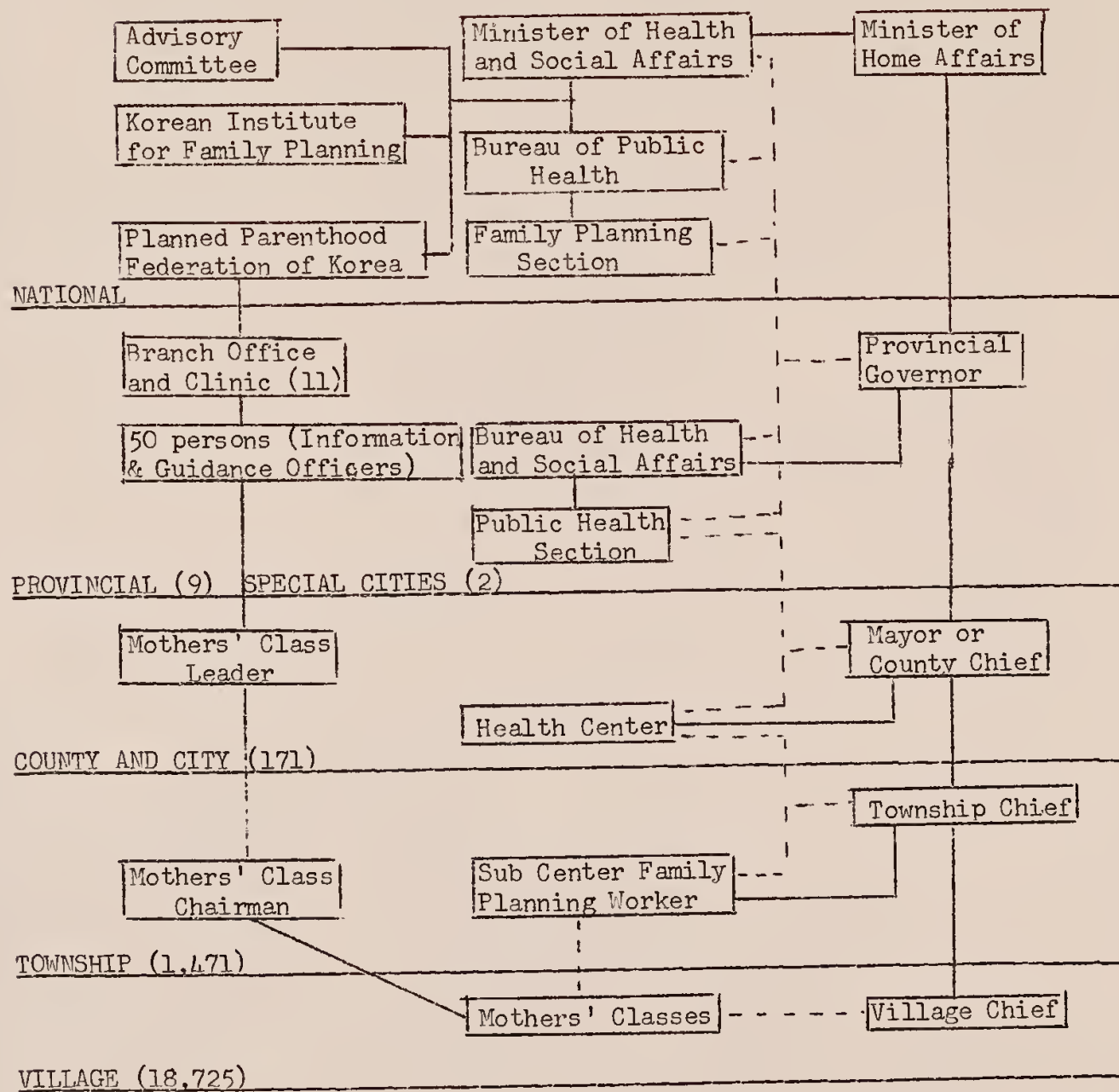
Total Family Planning Budget by Source, 1961-1973

Year	National Budget*	Income from Endowment*	Local Gov't Budget*	Total Won Invested*	Dollar** Equivalent	Foreign** Aid (US \$)	Total** Investment
1961	-		-	-	-	3	3
1962	42.7		-	42.7	237	38	275
1963	77.0		-	77.0	355	50	405
1964	158.2		58.3	216.5	849	249	1,098
1965	195.4		64.0	259.4	957	345	1,302
1966	423.1		129.4	552.5	2,009	309	2,318
1967	324.9		155.5	480.4	2,084	498	2,582
1968	430.0		148.5	578.5	2,051	2,256	4,307
1969	512.7		202.7	715.4	2,385	2,138	4,523
1970	561.4		296.1	857.5	2,766	1,976	4,742
1971	674.4	6.7	293.2	974.3	2,866	2,677	5,543
1972	653.5	126.8	330.7	1,111.0	2,778	2,118	4,896
1973	765.7	173.3	381.4	1,320.4	3,301	1,880	5,181
TOTAL	4,819.0	306.8	2,059.8	7,185.6	22,638	14,537	37,175

* in million won.

** in thousand U.S. dollars

Korea: Organizational Chart of National Family Planning Program



_____ Line of Authority
 - - - - - Liaison

Christmas 1974

Dear Friends,

This is the year Jim realized his 54-year-old dream of returning the Korean Independence flag to its homeland. In the process we met fascinating people, many of them already known and dear to us, and saw many strong and beautiful sights. Altogether a thrilling experience.

Just now I would like to share with you a very personal bonus. We lived for seven weeks in a Christian community in Korea: the missionaries, the churches large and small, Christian schools and universities. I came away with the conviction that these people believe their faith. The Missionaries are laying their lives on the line that Jesus is the Saviour of the world. And the Korean Christians have experienced this and overflow with the good news.

Consider the watermelon salesman Eileen met at the fruit market one day. He asked if she were a Christian. When she said yes, he said, "That's fine! If you had said No, I would have told you how much you were missing."

I wondered what he would have said.

Then I wondered what I could say.

Having gone through a rather prolonged struggle recently with my own faith, I have come up with this, which I hope you won't mind my sharing with you.

I believe that the universe was created with intelligence and purpose--hence there is a Creator. I believe the creation and its purpose are good. I believe that man has the choice to adopt the same purpose or to rebel. The righteous Creator has established the distinction between good and evil. Man has usurped that prerogative in his rebellion. The Creator, in love, has set about redeeming His creation, speaking through persons of insight down through the ages.

I believe that Jesus of Nazareth is the incarnation of the Creator God. His coming was called "good news". He was announced as Saviour, Anointed One, Lord. I believe that where he has been accepted as such, people have become participants in, and largely a fulfillment of the purpose of creation. Where he has been rejected, disintegration sets in.

I believe Jesus is the Way, the Truth, and the Life.

I believe man continues to have the choice to accept or reject this Way. But the consequences of his choice are not his to choose.

I believe that everyone who knows Jesus does choose for or against him. Not deciding is a negative choice. (Questing and questioning, however, I believe to be a positive process on the way to belief, honored and led by God. An honest quest, though, leads to decision - hopefully, a series of decisions.)

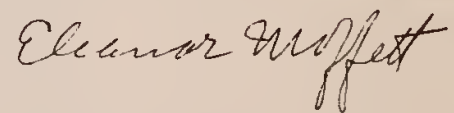
I believe the Bible is the basic guide in this quest, interpreted by the Holy Spirit.

And, bless them, the community of fellow Christians is strengthening and encouraging on the journey. This I found in Korea.

How I hope and pray that this troubled world will look again at the One whose advent we celebrate at Christmas time, and choose life!

Thanks for listening.

And may the joy of Christmas be yours now and through the New Year.

A handwritten signature in cursive script that reads "Eleanor Moffett". The ink is dark and the handwriting is fluid.

Eleanor Moffett

PLAN OF STUDY

ACTS offers seminar courses in the basic areas of Biblical, theological and Asian studies with emphasis on the gospel as it confronts Asia, and Asia as confronted by the gospel. Each term a series of visiting lectureships will be presented on specialized themes. Central to the whole course is a research program, individually designed for each student under the guidance of a "thesis professor," leading to the presentation and defense of a research monograph.

SEMINARS

Three or more seminar courses will be offered each term, normally on Mondays, Wednesdays and Fridays, but with occasional adaptations to special circumstances. The work of the term will center around some phase of the evangelization of Asia and the world, probing its subject from the viewpoints of many disciplines: Biblical, theological, missiological, historical, economic and political.

The seminars will be led not only by the ACTS faculty, but by professors drawn from many Korean seminaries and universities, and by guest-lecturers from Japan, Hong Kong, Taiwan, from other parts of Asia, and from the West. (See back of brochure)

TUITION

Tuition fees are approximately \$ 350 per term (\$ 1050 a year). Board and room for resident students will cost about \$ 250 a term (\$ 750 a year). A limited number of scholarships are available. Send for application forms.

Address all correspondence to:

The Director, ACTS
187 Choong Chongno 3-ka
Seodaemoon-ku, Seoul, Korea

SPECIAL VISITING LECTURERS

A feature of each term will be special lectures by visiting professors invited from outside Korea, both East and West. The first such distinguished visitor is Dr. Carl F. H. Henry, noted theologian and founding editor of Christianity Today. Author of more than 20 books, and professor at many seminaries, he has recently been appointed Lecturer-at-Large for World Vision Inc. which has generously made him available for lectures at ACTS both in 1974 (May), and in 1975. He is widely credited with having stimulated American evangelicals to overcome the cleavage between evangelism and social concern.

The second special lecturer, in September 1974, is Dr. Donald A. McGavran with whose name the "church growth movement" in Christian missions is inseparably associated. From 1965 to 1971 Dr. McGavran was Dean of the School of World Mission and Institute of Church Growth at Fuller Theological Seminary, where he continues to teach as professor emeritus. His book Bridges of God is a classic in the field of missiology, and his Church Growth Bulletin has a world-wide circulation. Born in India and for over twenty years a missionary to India, he is no stranger to Asia. His students have published more than 60 books on missions.



ASIAN CENTER FOR THEOLOGICAL STUDIES AND MISSION
187 Choong Chongno 3-ka, Seodaemoon-ku
Seoul, Korea

亞細亞聯合神學
大學院



asian
center for
theological
studies
and mission

Thanks to generous gifts for the purchase of a campus and library the Asian Center for Theological Studies and Mission (ACTS) opened on May 1, 1974, for its first seminar sessions of research and writing. The school year will normally consist of three terms: September-November, January-March and April-June. Instruction is in English.

NATURE AND PURPOSE OF THE CENTER

ACTS is an evangelical, international and interdenominational center for advanced theological studies with a special emphasis on the Christian message and mission in Asia. Its purpose is to provide a base for academic research, an international educational training for Asian Christian leadership, and an opportunity for continuing education for those already engaged in mission in Asia.

It is expected that the research sessions with which the Center has opened will eventually lead to a recognized degree-granting program at the master's and doctoral levels, perhaps by 1975.

Korea has several advantages as the site for such a center. It has an abundance of trained faculty in theology. It furnishes a remarkable example of vital church life and growth. The cost of graduate study in Korea is less than it would be in the West. But a deeper reason for locating an advanced Christian academic center in Asia is that Asia contains more than half the population of the world and is the seat of man's oldest living cultures, the birthplace of Christianity itself, yet it is still the least Christian, numerically, of all the continents. A new Asian identity is emerging. Will it be anti-Christian, indifferent, or open to the Christian gospel? Asia's Christians must participate evangelistically, theologically and responsibly in the formation of the new Asia.

ORGANIZATION

ACTS is independent, under its own Board of Directors. The chairman is Dr. Han Kyung-Chik, retiring pastor of Seoul's large Youngnak Presbyterian church and former moderator of the Presbyterian Church in Korea. The Secretary is Dr. Cho Chong-Nam, president of Seoul Theological Seminary of the Korean Holiness Church. Dr. Samuel H. Moffett, United Presbyterian missionary and theologian, is Director; and Dr. Elmer Kilbourne of OMS International is treasurer.

ACTS is evangelical, accepting as its basis of faith the Bible as the only infallible rule of faith and practice. It is cooperative and non-separatist. It has been formed with the active but unofficial cooperation of leaders of many of the major denominational seminaries in Korea: Presbyterian, Holiness, Salvation Army and Baptist.

A resident Director and Dean will head a distinguished faculty of scholars drawn not only from Korea, but also from Japan, Taiwan, Hong Kong and the West. Lecturing professors from Korean seminaries will teach seminar courses. Visiting lecturers from other countries will be invited to reside on campus for periods varying from one year to two weeks.

Director	Samuel H. Moffett, Ph. D.
Dean	Han Chul-Ha, Th. D.
Visiting lecturers:	
(May, 1974)	Dr. Carl F. H. Henry
(Sep. 1974)	Dr. Donald F. McGavran
Lecturers:	
New Testament	Oh Pyong-Seh, Th. D. (Concordia)
Old Testament	Hong Ban-Sik, Ph. D. (Dropsie)
Systematic Theology	Cho Chong-Nam, Ph. D. (Emory)
Contemporary Theology	Han Chul-Ha, Th. D. (Union, Virginia)
Church History	Samuel H. Moffett, Ph. D. (Yale)
Missiology	Paul Rader, D. Miss. (Fuller)
	Albert Gammage, Th. D. (S. W. Baptist)



Executive meeting of ACTS: Paul Chung, Han Chul-Ha, Samuel Moffett, John Cho, and Elmer Kilbourne.



Dean, Dr. Han and Director, Dr. Moffett in front of main class room and office building

CAMPUS

ACTS is located in down-town Seoul on its own one-acre campus. There are two main buildings. One houses lecture rooms, library and faculty offices, with separate dormitory facilities for foreign students. An adjacent residence building for visiting lecturers contains family apartment units. The library is a special gift of the Billy Graham foundation. In addition, at least eight other theological libraries are available for use in the Seoul metropolitan area, several within walking distance of the ACTS campus.

ADMISSION

Admission is open to graduates of theological seminaries (B. D. level), and to third-world or Western missionaries with intercultural experience. Applicants must submit academic certificates and transcripts of schools attended, a letter of recommendation from the seminary from which they graduated, and a similar recommendation from their church denomination. They are also asked to submit an outline plan of the research they intend to pursue, and if their native language is not English, a statement from an English-speaking associate as to their level of ability to speak and write in English. An English language test will be given at the Center.

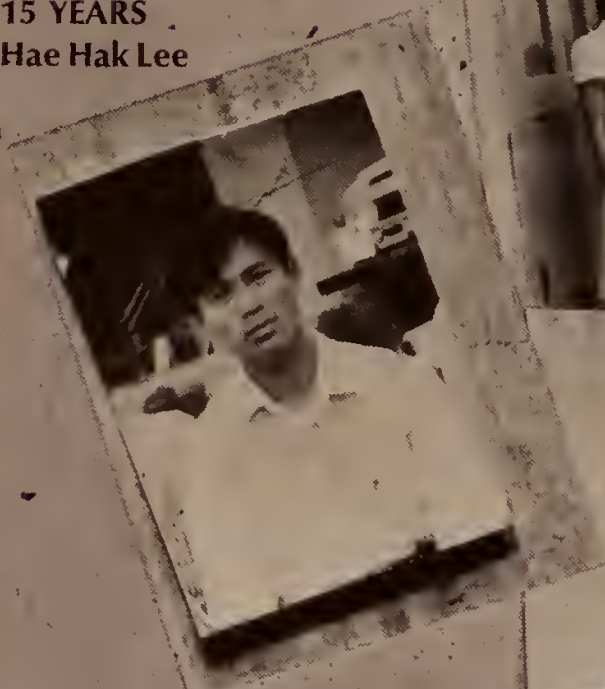
15 YEARS
Chin Hong Kim



10 YEARS
Myung Jin In



15 YEARS
Hae Hak Lee



15 YEARS
Kyung Nak Kim



10 YEARS
Yung Su Park
photo unavailable

15 YEARS
Kyu Sang Lee

Editorials



Demonstrations of Patriotism

Martin Niemöller, whose courageous ministry has inspired millions of persons throughout the world, celebrates the 50th anniversary of his ordination June 29. The prophetic role he played in Germany as Hitler came to power not only fired the conscience and will of what became known as the Confessing Church but provided a contemporary model of faithfulness to the gospel that finds its echo around a troubled globe today.

The son of an Evangelical pastor, Martin caught a vision of the world and contemplated the horrors of war when he served as a submarine officer in World War I. Early in 1917, after they had sunk a French troop ship, lengthy discussions among the crew developed in the ward room of his U-boat. Nie-

möller recalls, "We saw that situations could arise in war in which it was utterly impossible to preserve a clear conscience. Assuming we survived, the question of whether our conscience survived with us depended on whether we believed in forgiveness of sins."

That day was the turning point in his life. After the war, Niemöller was married and in 1924, at the age of 32, was ordained a minister. From his post in a suburban parish outside Berlin Martin Niemöller helped organize a group of pastors who objected to Hitler's determined effort to control the church.

Seventeen years to the day after his U-boat crew contemplated the ambiguities of war, the young pastor confronted the Führer: "You have just said, 'I will take care of the German people.' But we, too, as Christians and as pastors, have a responsibility to the German people. That responsibility was entrusted to us by God, and neither you nor anyone in this world has the power to take it from us."

From then on, Niemöller was shadowed, his sermons transcribed, his telephone bugged, his children spied upon. But he never wavered, constantly seeking ways to prove from Scripture that the "Reich Christians" had placed the Führer and the nation above their allegiance to God.

He was instrumental in calling the Confessional Synod of the German Evangelical Church, which met in Barmen 40 years ago this May. The declaration issued there rejected "the false doctrine [that] the State . . . should and could become the single and totalitarian order of human life . . . and that the church . . . should and could appropriate the characteristics, tasks, and dignity of the State, thus itself becoming an organ of the State."

Years later Bishop Dibelius said of Niemöller: "In him Hitler rightly discerned the very core of the Evangelical opposition."

From July 1, 1937, until the end of the war in 1945, Niemöller was confined in various concentration camps as "the Führer's personal prisoner." Vindicated by the defeat of Hitler, Nie-

möller became world famous, preaching in many countries on the Biblical call for peace, justice, and reconciliation. He was instrumental in creating the World Council of Churches.

Even in his advancing years he courageously defended Christians in Communist lands in their efforts to achieve a reconciliation within the socialist system. He told an interviewer in 1972, "Human freedom in the long run will surface in societies seeking justice. But you cannot claim any liberty which you cannot grant to everybody. No liberty can be based on the enslavement of others."

Around the world, 40 years after the Barmen declaration, Christians still are risking imprisonment and death because they believe that governments should guarantee justice and freedom rather than deprive citizens of their civil liberties. We call the roll of the successors of Martin Niemöller, knowing the list is incomplete:

Korean Christians Protest Regime. Oppression of all political opposition has become the style of the Republic of Korea's President Park Chung Hee who became a virtual dictator by forcing changes in the constitution and assuming all legislative, executive, and judicial power.

Among those who have criticized Mr. Park's authoritarian regime are



Korean Christians In Trouble Ask for World Church Support

In Korea, a series of tragic events is under way that affects freedom of expression for Christians and other citizens of the one-time Hermit Kingdom. Six pastors, Presbyterians, have been imprisoned for terms ranging up to 15 years. As in recent cases in Africa, the activities of a repressive regime are central to the fact of their collective fate.

The Korean ministers are members of a famous church. An evangelical church. A fast-growing church. A church hailed across the conservative Christian world as a body loyal to the Scriptures, devout in its worship, faithful to its Lord, and appropriately grateful to its missionary forebears.

Korea's imprisoned pastors have been thrust behind bars for doing their jobs well. For living the gospel, for preaching the word of liberation to the nation's poor.

What will happen? Will American Christians, citizens of a government possessing vast, almost determinative influence with the government of Korea, protest the fate of the six?

Here is what happened:

Toward the end of 1973 a campaign was started by some national Korean religious leaders and retired politicians to petition for liberalization of the Korean constitution. This campaign triggered a declaration of emergency measures by President Park Chung Hee on January 8, 1974. The measures amount to de facto martial law and spring, in part, from Park's desire to stay in office.

The measures provide that anyone suggesting the amendment of the Korean constitution or taking part in a movement for amendment can be sentenced to a maximum of 15 years in jail. With announcement of the decree, all 1973 efforts on behalf of the campaign to amend were immediately dropped.

For some Christians, the measures appeared to threaten their calling to

serve Korea's poor people. Therefore, on January 17, at 10:00 a.m., the Reverend Kyung Nak Kim, together with Evangelists Hae Hak Lee, Chin Hong Kim, Yung Su Park, Kyu Sang Lee, and the Reverend Myung Jin In, suddenly appeared in the Christian Building at Seoul bearing a statement stressing the need for amendment of the nation's primal document.

The six distributed copies of the statement. Then they went into the office of the Reverend Kwan Suk Kim, Korean National Council of Churches general secretary, where they proceeded to hold a brief worship service. Afterward they placed prepared placards on the tables of the office, read their statement aloud, and signed it.

Next, the ministers went elsewhere in the Christian Building to the offices of the Presbyterian Church in the Republic of Korea and the Presbyterian Church of Korea as well as to other union institution offices on the 7th and 8th floors. At each stop they campaigned among church employees and officials for the amendment of the constitution. By 10:50 a.m., police, who had learned of the incident, arrived to arrest the pastors.

While not directly involved in this action, Evangelists Chang Bin Park, a member of the staff of the Yonsei University Institute of Urban Studies and Development, and three other men, having also signed the statement, were picked up by police the next day.

Those arrested were tried by an emergency military tribunal. Their sentences, handed down on February 7, are as follows:

To Chin Hong Kim, 32-year-old evangelist of Hwalbin Church, 15 years in prison with 15 years' suspension of civil rights.

To Hae Hak Lee, 29-year-old evangelist of Chumin Church, 15 years in prison with 15 years' suspension of civil rights.

To Kyu Sang Lee, 34-year-old evangelist of an urban industrial mission, 15 years in prison with 15 years' suspension of rights.

To the Reverend Kyung Nak Kim, 36-year-old minister of an industrial mission, 15 years in prison with loss of rights.

To the Reverend Myung Jin In, 27-year-old urban missionary, 10 years in prison with 10 years' suspension of civil rights.

To Yung Su Park, 29-year-old evangelist of Chang Hyun Church, 10 years in prison and 10 years' suspension of civil rights.

It is worth noting again that the men signed their statements in a building occupied by the Christian church and presented them to officials of the church. The police entered the building to make the initial arrests. Other repressive acts against Korean Christians have followed these actions, and the police terror extends to the non-Christian majority of the population.

Since imposition of the savage sentences upon the six, a large group of Christian ministers in Korea, with the support of Japanese Christians, has issued a call for their fellow believers across the world to pray, express solidarity, and take action in support of Korea's beleaguered people. The statement charges the Park dictatorship with "destroying rule by law" and "using systematic deception" to control its people. Korea's government, the ministers charge, employs "sinister . . . inhuman . . . and ruthless means to destroy political opponents."

Behind the words are cases of human suffering. Pastor Kyung Nak Kim's small sons (four and seven years of age) deprived of their father. Myung Jin In's 23-year-old wife, left alone at home with a year-old child. Hae Hak Lee's wife, facing the birth of a baby without her partner. And these among the dependents of the six pastors represent many others, Christian and non-Christian, who have been hurt, isolated, or deprived of family support by the attempt at repression. James A. Gittings

Call for Support

Korean Christians have called for expressions of support from their brothers and sisters of the worldwide church as they struggle and suffer for freedom.

A.D. readers may wish to send copies of such expression to:

- 1) The Embassy of the Republic of Korea
2320 Massachusetts Ave., N.W.
Washington, D.C. 20008.
- 2) The Department of State of the United States of America
2201 C Street, N.W.
Washington, D.C. 20006.

fears. Nonetheless, although they may at times think God is asleep, they know him as the Lord God of hosts, the God of Israel, who time and time again makes it plain that he is not asleep but meets them in their distress.
Then the Lord awoke as from sleep (Psalm 78:65).

The Gospel

The apostle Paul calls Christ "the power of God" (1 Corinthians 1:24). The Gospel narrative bears the same testimony to the question, "Who then is this, that even wind and sea obey him?" Christian faith sees expressed in Jesus what Israel believes about God—one who is able to still the roaring of the seas. Nor does this story stand in isolation. Mark 6:45-52 portrays another night at sea. (Compare Matthew 14:22-23 and John 6:16-21.) The Lord who stilled the storm walks upon the sea. "Thy way is in the sea, and thy path in the great waters" (Psalm 77:19, KJV).

The evangelist does not suggest that Jesus did miracles to call attention to himself or to coerce faith. In deed as in word Jesus points us to the power and rule of God.

Nor does the evangelist allow us to lose sight of Jesus' humanity. In distress a psalmist may *think* God is asleep—but another psalmist knows that "he who keeps Israel will neither slumber nor sleep" (Psalm 121:4). But Jesus was asleep. What does this suggest? Shall we compare Jesus with Jonah who "was fast asleep" while a great storm threatened his ship with disaster? No. Jonah was trying to flee from the presence of the Lord and the call of duty. Jesus sleeping through the storm calls to mind more appropriate Old Testament expressions of perfect trust in God's care:

In peace I will both lie down and sleep;

for thou alone, O Lord, makest me dwell in safety
 (Psalm 4:8).

Thou dost keep him in perfect peace,

whose mind is stayed on thee,
because he trusts in thee (Isaiah 26:3).

"Who then is this, that even wind and sea obey him?" What is veiled to disciples becomes clear in Easter faith. This is the Son of God.

Appropriating the Passage

We moderns have difficulty coming to terms with the miracle stories of the Gospels. Doubtless that is why we try to separate them into "healing" and "nature" miracles, a distinction the evangelists would not have understood.

Nowadays radar and radio tell us when a storm at sea is brewing. Yet the unexpected still happens, and people still cry out to One who meets them in distress. In 1912 the Titanic was the largest ship in the world, yet it sank during its first transatlantic voyage. As lifeboats were lowered, the band played "Nearer, my God, to Thee." No miracle prevented more than half of those aboard from perishing, but who would say that God was not near? After all, Mark's account of a storm stilled is part of a Gospel that finds the crowning expression of God's nearness and love in a cross.

The Biblical story is never outmoded. In the 17th century, George Herbert wrote a poem entitled "Affliction." It begins:

My God, I read this day,

*That planted Paradise was not so firm,
 As was and is thy floting Ark; whose stay
 And anchor thou art onely, to confirm
 And strengthen it in ev'ry age,
 When waves do rise, and tempests rage.*

Questions for Study and Discussion



1. In comparing the three accounts of this narrative (Mark 4:35-41, Matthew 8:23-27, Luke 8:22-25), can you see differences in the way each evangelist appropriates and interprets the event? For example, do Matthew and Luke make the cry of the disciples less reproachful than does Mark?

Does it strike you that Matthew is drawn to the story as a lesson in discipleship? He precedes the narrative with reminders of the cost of discipleship and begins the account with "his disciples followed him." In Matthew the disciples cry "Save, Lord!" In Matthew Jesus rebukes the disciples before he rebukes the wind. Why?

Matthew has been the favorite account for those who see the little ship as symbolizing the church. Notice above the symbol of the World Council of Churches.

2. Since the study mentions an ancient Near East myth, you may want to compare the account of creation in Genesis 1 with the Babylonian epic. If your church library includes George A. Barton's *Archeology and the Bible*, read pages 279-302. If it includes James B. Pritchard's *Ancient Near Eastern Texts*, read pages 60-72. John F. Jansen's *Exercises in Interpreting Scripture* compares the Biblical and Babylonian accounts in chapter 2.

3. The miracle stories of the Bible fall into three major clusters: those associated with Moses and Joshua about Israel's deliverance and birth as the people of God; those associated with Elijah and Elisha, which serve as vindication of Israel's faith; those associated with Jesus and the early church (Gospels-Acts), which express God's new covenant. How may this help you to understand the purpose of the miracle stories of the Bible?

4. The imagery of this Gospel story has been woven into Christian hymnody as the same imagery of God's creating and saving power are woven into Israel's hymnody. How many hymns can you find that illustrate this? Two examples may get you started: "Jesus, Saviour, pilot me" and "Eternal Father, strong to save." Are such hymns less contemporaneous and relevant today? Why?

5. Some interpreters suggest that Jesus' words, "Peace! Be still!" are more meaningful if we interpret them as addressed to disciples rather than to the sea. (This seems to be the case in the hymn, "The King of Glory standeth.") Do you think this does justice to Mark's intention? Why?

6. Consulting a concordance, can you trace the sea imagery further? Do you find other motifs in addition to those mentioned in the study? If so, what are they?

7. Mark often underscores Jesus' command of silence about the miracles of his public ministry (e.g. 1:25, 1:34, 1:44, 3:12, 5:43). How does this bear on "the mystery of the Kingdom of God" (4:11)? Why do you think Jesus commands silence? Why does Jesus avoid "a sign" as the basis for faith (8:11-12)?

8. For further study you may want to consult Alan Richardson's *The Miracle Stories of the Gospels*. A.D.

CHARACTERISTICS OF THE KOREAN POPULATION

April 1974

Total : 34,000,000
Density : 347 per sq. km.; third in world

	1960	1971-73
Birth rate (per 1,000)	43	28
Death rate (per 1,000)	14	9
Growth rate (per 1,000)	29	19

Population Structure : Percentage below age 14 — 42%
Percentage age 15-64 — 55%
Percentage above age 65 3%

NATIONAL FAMILY PLANNING PROGRAM

<u>Contraceptive services</u>	<u>1973 (actual)</u>	<u>1976 (target)</u>
Target growth rate	1.9% (1971-73)	1.5%
Contraception practice rate	30%	45%
Wearing IUD	508,000	700,000
Accepting pills	234,000	300,000
Accepting condoms	176,000	150,000
Sterilized	146,000	200,000

Information and Education (PPFK 1974 Annual Plan)

Mass Media:	<u>News</u>	<u>Spot Advertisement</u>	<u>Drama</u>	<u>Talk Shows</u>
Radio	50	1,200	150	50
T.V.	20	150	90	36

Newspaper: News release - 783
Feature article - 252
Advertisement - 150

Film: 2 (attendance 19,300)

Publication: Magazines - 486,000
Advertisements 280,000
Pamphlets & leaflets - 7,620,000
Booklets - 32,000

Seminars and Meetings: 13 seminars (participants: 704)
9 meetings (participants: 113)

GOVERNMENT PERSONNEL IN FAMILY PLANNING

Health Center Workers: 838 (Feb. 1974)
Township Workers: 1,552 (Feb. 1974)
Participating Doctors: 1,614 (Feb. 1972)

BUDGET (estimated for 1974)

From Korean Government:	National	1,320,000,000 won (\$3,300,000)
	Local	400,000,000 won (\$1,000,000)
		1,720,000,000 won (\$4,300,000)

From UNFPA: \$2,000,000

From other overseas donors: \$1,600,000

GRAND TOTAL \$7,900,000

PRIVATE EFFORTS

Abortions: Cities - 1 in 3 pregnancies aborted
Rural - 1 in 5 pregnancies aborted
Total of 350,000 abortions a year

Pills: 140,000 cycles a month

Condoms, injections, & others: 100,000 a month

1974

Jesus Christ was a poor man. He lived and died for the salvation and freedom of man's soul and society. I have intended that my acts as a missionary in Korea should follow that path. I have no political or social ambitions and support no political party. I do, however, intend to preach Christ's message of salvation, freedom and justice, and to serve those who are suffering.

Because I have been determined to follow this calling, I now face deportation from Korea. I wish to emphasize that I am being deported for no legal or moral reason. As far as I know, I have broken no Korean law. Neither the foreign ministry nor the immigration office has shown me any law that I have broken. The immigration office has asked me to sign a statement to the effect that I will not criticize the government or its policies, but I have consistently refused, stating that at those points where faith comes into conflict with law, I must obey God rather than men and speak according to my conscience. It is for this reason that I must leave this country where I have worked as a missionary for 15 years.

The Rev. George E. Ogle
December 14, 1974 1:30 pm
Seoul, Korea

March 29, 1974

SOONG JUN UNIVERSITY - 1973/74

-- A year of Quiet Transformation

1. Growth of two Campus Communities

Soong Jun's greatest asset is two growing communities of young men and women ²⁴⁰ spend four years on our two Christian-oriented campuses preparing to be leaders in their church, community and nation. The percentages of Christian students ^{are} ~~is~~ over 50% on both campuses in spite of a nationally administered entrance qualifying examination which tends to reduce such percentages. During the academic year 1973/74 158 young men and women (Seoul - 263; Taejeon - 95) received B.A. degrees. In addition, for the first time in Soong Jun's 76 year history, three (2 in English literature; 1 in Economics) were graduated.

200 students (Seoul - 43; Taejeon - 300) entered Soong Jun University, bringing the present undergraduate enrollment to an ^{end - 1620; Taejeon 830} ~~total~~ of 2500 --- all in line with the projected goal of reaching 3,000 by early 1980. The graduate student body increased from 13 in 1973 to 35 this year. 13 new faculty members joined the two campuses this ^{year} (Seoul - 3; Taejeon - 10), making the total faculty 141 (Seoul-61; Taejeon-40).

Retu 25/1 (Faculty-stud.)

In the spring this year a new classroom building will be completed on the Taejeon Campus, making us to meet the demands of expanding departments (Econ, Economics, Fine Arts, Business, English, Japanese) on the Seoul campus. A new Student Union has been opened with various new facilities and activities including an Paper Room, Counseling,

Choir, women's lounge, faculty and student lounge room, etc.

Academic Reform and Innovation

"Pilot School"

Long Jun had a rewarding first year with the implementation of a curricular reform program which, among other features, eliminated the necessity for students to select a major field of study in the first year, thus giving the faculty an entire year in which to help students make a mature choice based on the best projected use of their talents. Serious studies are in progress which will lead to the creation of minor fields and double major fields.

b. SJU - Georgia Tech Joint Program

The cooperative agreement entered in July 1971 between SJU and Georgia Tech regarding promotion of small-scale industries in the communities around our two campuses has become operative in January this year. An AID grant of \$45,000 was provided for the first year with the prospect of this level of grant being extended over five years. This joint program will enable SJU to provide, with the professional assistance of visiting experts from Georgia Tech, (i) technical extension work for local small industries, (ii) training of local workers and managers, (iii) action-oriented researches and case studies on local industries, and (iv) new

Curriculum development designed to increase relevance of the curriculum and placement curricula. This program is revitalizing the existing Industrial Technology Institute (Seoul) as well as the newly established Regional Development Institute (Daejeon) under the name of the new Integrated Development Center (IDC).

4. New Administrative Structure

Beginning the 1974 academic year, the office of the President has been firmly established on each campus. All matters -- both academic as well as business -- are now coordinated through the respective Campus Administrative Councils. The University Administrative Council consisting of the President, two Provosts, two Development Officers, the Graduate Dean and the Director of the Integrated Development Center, will be established from this year. The Council will deal with all academic and administrative matters which have bearings on both campuses. All major policy recommendations to the Board of Trustees will be cleared by this council from now on.

Specific Requests to RFP, RCB

The following are priority items for further development of the Oregon Campus as an integral component of SIF.

1) Chapel:

2) Library:

3) Language Lab:

4) Guest House:

5) Church - counterpart project related to CH (e.g. food for hunger):

Fund-Raising for a Church in Incheon

Clergymen Help Deacon's Return

By Kim Kyong-hae

On a bright Sunday a congregation performed an extraordinary funeral ceremony at a cemetery near Incheon for a deacon whose body was brought here to his hometown from the United States.

The funeral ceremony was made possible through the benevolent and charitable work of the Neuse Baptist Church, north of Raleigh, North Carolina, and the appeal of Dr. Kim Keun-ha, of the research faculty of N.C. State University, to bring home the body of the Korean deacon.

At the funeral site in the cemetery, the bereaved family of the late Kim Sang-am, 40, could draw comfort to ease the grief caused by his sudden death in the United States with the news that the U.S. church has launched a campaign to help the family.

The deacon went to the United States in late August last year to begin a new life when he found employment with the Nello Teer Construction Co. in Durham, N.C. He planned to bring his family to join him when he could afford it.

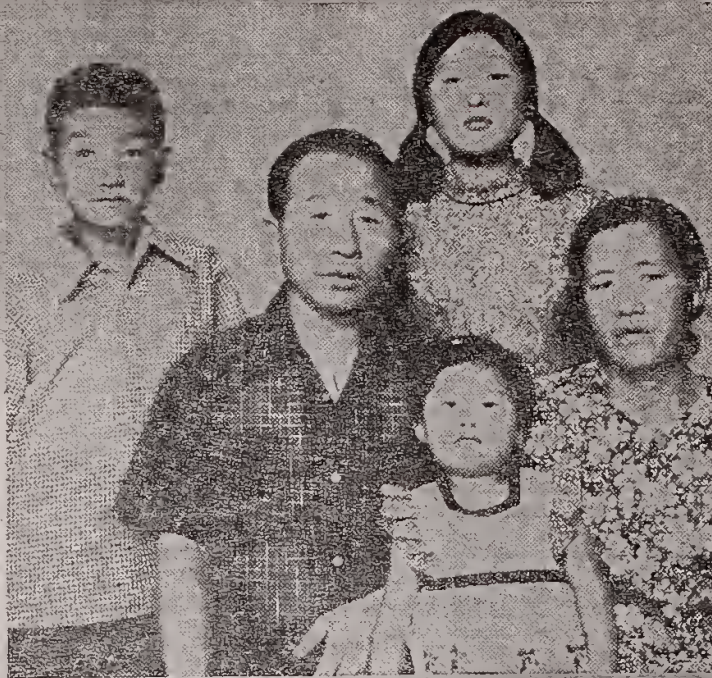
He had a job as a mechanic with the company. But on Nov. 19, he walked into the path of an automobile and was killed. He had no insurance, and there was no money to ship his body home.

The Neuse Baptist Church, of which Kim was a member, started a fund raising and launched a statewide appeal for help. Kim's family in Korea is extremely poor, the church learned. The church decided that it did not seem right to send back ashes.

After his death Kim's body stayed in the morgue at Wake Memorial Hospital. But the Rev. H.W. Carey, pastor of the Neuse Church, was told it could no longer be stored there.

Telephone Call

On an impulse, the Rev. Carey began telephoning Wake County funeral homes, asking if they could help in getting Kim's body prepared and flown to his family. All seven mortuaries Carey phoned not only could help, but would. They were Bright Funeral Home and Willis Funeral Home in Wake Forest, Screws and Hudson in Zebulon, the Apex Funeral Home and Mitchell, Brown-Wynne and



FAMILY PICTURE—The late Kim Sang-am (second from left), whose body was flown home from the United States with the help of the Neuse Baptist Church, pictured with his wife (right) and two daughters and one son.

Overby in Raleigh. The Mitchell Funeral Home handled the arrangements.

With the funeral homes defraying the shipping costs, the fund raised by the church went to Kim's wife and children.

After appeals were run in newspapers, contributions came in from across the state. The largest was \$300. Another was for \$200. But almost all were \$1, \$2 and \$5. Dr. Kim Keun-ha said in a letter to Kim's wife.

Dr. Kim also said in the letter he is especially delighted that the funeral homes made it possible to use the cash donations for Kim's family, "because I'm more interested in the living than the dead."

In his church newspaper, the Rev. Carey said, he headlined his story about Kim this way: "The little, courteous, bowing, Christian Korean—his body will be home for Christmas."

Before the dead man arrived home, the church sent \$629 for the poverty-stricken family. The other contributions will be deposited in a bank and the interest will be paid to the family every month, said Dr. Kim in the letter sent to the family Dec. 13 last year. Dr. Kim expected that some \$4,000 or more will be raised in the campaign. The bereaved

wife of the dead Park Ok-pun was lost for words to tell about her husband.

"He seemed to be mad with Christianity," said Mrs. Park. She said that church assignments were always given the first priority by her husband and the next was his home.

"Kim Sang-am was so appreciative, that he would put the most Americans to shame," Mrs. Walter, secretary of the church wrote.

"He would bow several times whenever he met friends. He always took several minutes just to thank us whenever we gave him rides home from church," remembered Mrs. Walter.

The bereaved wife thanked the Americans and Koreans attending the North Carolina Korean Church, saying the body of her husband had remained in cold storage at Wake Memorial Hospital awaiting some decision on whether it was to be shipped home or whether his ashes would be mailed in an urn.

Dr. Kim Keun-ha reminisced on his short acquaintance with the dead man.

"I know his family was deeply impoverished and his plan was to save to bring them here in a few years. That is why I was surprised when he brought me his first earnings, \$100, and insisted that I send it to Korea for the church in

Incheon that he had attended before coming to the United States."

Dr. Kim also wrote: "They were buying land for a church in Incheon but did not yet have a building. With his family in such circumstances it was inconceivable and incredible. But he sent them money."

The dead man had Dr. Kim's wife set up a bank account to withhold 10 per cent of everything he earned to send to Korea for building that church.

"Then he was killed. In his room there was only his suitcase, a suit, some work clothing, a Bible and a hymnal. In his pocket was an envelope containing \$45. On the envelope was written: Contribution For The Work of God," remarked Dr. Kim.

Tragic Accident

In the eulogy for Kim Sang-am, Dr. Kim Keun-ha said: "Why did this tragic accident have to happen to a man who was willing to sacrifice everything for the work of God? I do not know the answer. Only God knows. But one thing I do know is that sometime almighty God works in a very strange way. If that is God's will, our merciful father in heaven has a place for him and will give strength and comfort to his surviving family."

Dr. Kim said that Kim Sang-am had two purposes in life. To spread Christianity all over the world and to build a church in his native Incheon.

But the undereducated Korean had a difficult time spreading the gospel in America—where about all he could say in English was "thank you very much" or "very, very thank you."

Dr. Kim said one man sent \$100 with this message: "I have no interest in the body nor in mind after I am through living in it. This check is for the widow and her children in Korea. I am more interested in the widow and children than in the corpse."

Dr. Kim recently sent a letter to the family of the late Kim Sang-am. In the letter he said that the American church had started fund raising to realize his dream to construct a church in Incheon.

Though the earnest deacon had passed away from this world, his long-cherished dream to build a church will light his past history as a devoted Christian, said Mrs. Park.



Christmas 1974

Dear Friends,

This is the year of our long-hoped-for trip to Korea, made possible by a gift from the Oyster Bay church and community when we left there four years ago. Seven weeks in Korea! On the way we visited Maffat, Scotland, relatives in England and Germany, spent a glorious day in the Swiss Alps, glimpsed ancient Egypt in Cairo, saw the Taj Mahal in India, the floating markets in Thailand, and the Hong Kong harbor among its hills. Finally on August 5th we flew into Seoul, Korea where Sam was waiting for us at the airport.

First we joined the Missionaries on vacation at Taechon Beach on the west coast. We too were ready for a rest!

Then back to Seoul, a busy modern city of 6,000,000 people, with ancient gates and temples - a city of a thousand churches, many schools and universities, and streets filled with cars, bicycles, push carts and people. It is a fascinating combination of old and new, strange and familiar.

The high point for Jim was the realization of a 54-year-old dream, that of returning to Korea the Independence flag flown -- and taken down for safety reasons -- on March 3, 1919 at Saeng Sil College in Pyong Yang. Jim has kept the flag all these years, hoping to be able to return it to an independent Korea as his father had wished to do. He made the presentation to the South Korean continuation of Saeng Sil College, now Saeng Jun University - and had the thrill of seeing it flying where it belonged. It is now in the University Museum. And Jim was an instant celebrity, for the news was published and broadcast all over South Korea.

Seoul is surrounded by rugged mountains, greening with new re-forestation. The countryside, dotted with villages, was unbelievably green with rice paddies bordered by soybeans. Farmers, men and women, were working in the fields and bringing loads of vegetables on their heads or on carts drawn by oxen.

Besides all this, I wanted to see the mission work. A trip to Taegu, showed us the large Presbyterian Medical Center directed by Dr. Howard Maffett. We saw too one of its rural branches in the ancient capital city of Kyung Ju, and the leprosarium on the outskirts of Taegu. It is all most impressive and visible, ministering to both physical and spiritual needs. The hospital staff is responsible for founding 145 rural churches! I was awakened at 4:30 on a Monday morning by church bells calling Christians to worship before the day's work began!

In Seoul we visited the Presbyterian Theological Seminary (Dr. Sam Maffett is Associate President) and the new Asian Center for Theological Studies and Mission. (Sam is one of the founders.) This is a post graduate school for Asians who can study in English.

Eileen (Sam's wife) teaches Christian Education and Bible in the Seminary. She is on the Boards of several schools and the Christian Children's Fund. She is particularly involved in a slum area where a church has been built, served by two Seminary students who have chosen to live among the people. A Bible Club meets there in the evenings -- the only school for some of the children -- and a day care group of 20 small children whose mothers are working.

A stream of people flows through Sam and Eileen's home: dignitaries from America, presidents of colleges and universities, Ph.D. candidates seeking research materials - and family from America! Their busy lives are open to all comers.

We left Korea on September 25th, flying to Tokyo where we managed to contact two English girls, teachers whom we had met in Bangkok. Unbelievably gracious to us, they helped with our luggage, made arrangements for us, and saw us off at the airport - even had a welcome home letter waiting for us when we arrived back in New Hyde Park!

In Japan we had two delightful days in the home of Yoshimi Kobayashi-Itamiya, the charming American Field Service student who spent a year in our Oyster Bay community and church several years ago. She and her husband and baby son and the elder Itamiyas made us most welcome.

Then off to Hawaii where we were entertained at the home of the Mitchells' interesting friends, Heinz and Charlys Klahm. At Newport Beach, California we had a day with our beloved Connie and Pete Figgatt, then a day in Jerome, Arizona where Jamie and Nelle welcomed and entertained us. It was good to see them in their colorful desert locale. A non-stop flight from Phoenix brought us to New York. We checked in with the rest of the family, and set about organizing the many pictures of our trip, and savoring the memories.

We have been most blessed by the Lord who continues to give Himself to us and to our world in love and light as he did so supremely once in Bethlehem.

Christmas blessing to each of you.

Eleanor and Jim Moffett

Eleanor and Jim Moffett

The Manse
18 Aster Drive
New Hyde Park, N.Y. 11040

Kim Yon-Sik - S.A. Gen. Sec. (Mar. 23, 1974)

Yi Toegy - you scholar sees laborer cutting wood. "Carry me across stream!" Yi Toe-gye

32 presb.

2,300 + chdren

600,000 adherents.

In success of chh - due to renewal spirit. It is strong emotionally. But has intellectual & logical weaknesses.

In 62 S. Assembly - there has not once been a S.A. resolution on political & social problems. This year has seen a change

In ex. - in 1973 Great Crusade & Military renewal has been great, but perhaps more important - the particip. of our people & co-workers in social problems. The gospel is no longer completely individualistic.

Jan. New Life. "The Irony of Am Chh" - by Kim Yon-Sik, a "The mission of our Lord in Society" - etc.

Rok chh very deeply concerned about social problems. 1972 GA of Kichy - they confessed they had not been able to move forward. Their seminar is trying to re-emphasize evangelism.

Tonghup met with Prime Minister. So it met with them. They parted out only 6 with NCC, 17 with DCC. We do not mix with politics. We completely back the govt.

As for us: - we must not get too deeply immersed in social problems; nor too individualistic

In insti. - serious problem in Koryokpo Industrial Mission, at Tureyong Spring Factory. Kim Sand co. must make concessions - but to I.M. - you must not use confrontational tactics. But neither side listened to me: each that I was too much on other side.

On mission: ministers tend to define it narrowly } Extreme on either side.
field workers define it very broadly.

George Klean chh. Kichy pastor - Park - when he saw Yecheon ^{Gen. Sec.} pastor at his trial - took new course.

② Kim Yom-Sik

On the road ahead - some suggestions

If we get too much in political affairs, we can lose our angelic enthusiasm.

① We must make both zeal + involvement.

② We must strengthen financial position of GA

Annual budget of ~~2~~^{2.1} billion 2 billion 100 million = \$5,000,000
should be \$500,000 as follows:-

15% should go to Semi.

5% pension

10% for people's work

50% to presbyteries, which should take from ind. churches, help the poor.

20% to G.A. (40 million won)

In Japan - despite 5 yr. paralysis - 90% of funds came in automatically.

Our club set up GA budget \$5,000 for 1973-74 - but not even 15% has come in in 7 months.

Last yr. all budget was received - but came in late + irregular.
Strongly has to beat the banks, club by club for support.

③ We must study the organization of the church.

Reorganizing in UP + VS club is hampered - but we need it here, too.

Need to make GA more functional.

Office of Gen-Sec. must be less restricted.

④ Must strengthen relations with the world church.

Not just with 3 sister churches, e.g. Europe.

To Missinaries

1. The position of getting to know Korea + Koreans. This is most important.

2. Should attend Korean churches - not just Seoul Union Chh.

3. CCC - neither approve nor oppose.

4. BE tremendous factor in raising the consciousness of the Korean Chh.

Primitives

① Strengthen the seminary. Prog. of Practical Theology
Chh. Administration
Counselling

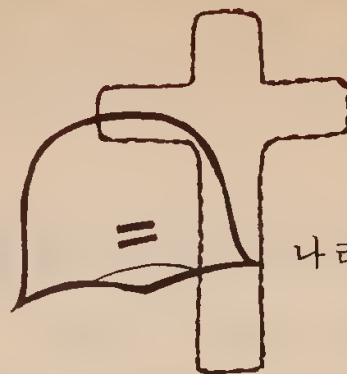
② Institutional (e.g. school) evangelism.

Must revive the Newer Method.

Sept. 1974

Evangelism in the R.O.K. Army

軍人宣敎



하나님을 위하여

나라를 위하여



한경직 목사의 합동세례식 설교 광경

大韓에수敎
長老會

總會軍牧團

軍 人 宣 教 戰 略

1. 基督教 價値觀 確立을 통한 全人教育
2. 信者化 運動을 통한 反共思想 및 軍 精神 戰力 強化
3. 福音化 運動을 통한 救靈事業
4. 現場 洗禮를 통한 宣敎의 機動化

全軍 信者化 運動現況

가. 宗教別 信者現況 (陸軍)

宗教別 年度別	기 독 교	천 주 교	불 교	기 타	계
70 년 도	78,176	15,694	13,370	2,793	110,033
71 년 도	128,782	22,908	21,756	908	174,354
72 년 도	181,000	32,121	28,678	1,547	243,346
73 년 도	199,623	39,126	38,524	1,829	279,102

나. 洗禮者 現況 (陸軍)

회 수 년 도	71 년 도	72 년 도	73 년 도
회 수	303	552	402
인 원	7,320	42,359	44,683

軍宣敎의 問題點

가. 선교요원의 감소추세

(1) 선교요원 현황 (본교단 산하 군목)

내 용 \ 년도별	70 년 도	71 년 도	72 년 도	73 년 도	74 년 도
획 득	3	4	4	4	1
손 실	3	15	9	6	19
증 감	0	-11	-5	-2	-18

(2) 宣敎要員 감소 理由

- ① 神學敎育기간이 길므로 軍의 적령기를 잃는다
- ② 民間敎會의 軍宣敎의 理解不足
- ③ 軍宣敎 要員의 私生活 不安定
 - ㄱ. 生活費 不足 (初任官 中尉俸給 ; 2 萬여원)
 - ㄴ. 傳屬에 따른 子女敎育 問題
 - ㄷ. 住宅 問題

(3) 對策과 建議

- ① 자매결연 제도 확립
 - ㄱ. 군목은 자매결연교회 파송 전도목사로 대우할것
 - ㄴ. 생활비 및 군선교활동비 지원 (월 3 만원)
- ② 자매 결연 현황
 - ㄱ. 인 원 ; 총 52 명중 42 명 결연
 - ㄴ. 보조액 ; 3,000~15,000원 월중 348,000원

나. 宣敎活動 支援問題

- (1) 軍牧의 資質向上 (國內外 委託敎育 獎學金 設置)
- (2) 機動力 確保 (오토바이 支給)
- (3) 文書支援

ㄱ. 聖 經 ; 聖書公會, 기드온 協會에서 約 200 만卷
支援充當

ㄴ. 찬송가 ; 軍發刊計劃에 의거 一萬卷 發行 (年)
으로 절대량 不足

ㄷ. 전도문서 ; 1. 將兵들의 敎育水準向上에 따른 체계
적이고水準높은 전도문서 지원요청
2. 총회 통일성경통신 강좌의 집중지원
으로 본 교단 신자 저변확대

다. 軍人信者 事後 管理 問題

- (1) 후방교회지역 장병입영시는 군목과의 접촉역활
(민간교역자)
- (2) 전입장병의 신자화 진도통보 (군목담당)
- (3) 受洗信者 將兵의 除隊時 세례증명서를 후방 모 교
회에 발송 (군목 담당)
- (4) 제대신자 장병의 방문 및 관리 (민간 교역자)
- (5) 향목활동에 능동적 참여로 지역 선교 (민간 교역자)

年度

70

71

72

73

회

회

인

군목자매결연현황

	교 회 명	목 사	지원금액	결연군목
1	서울 영 락 교회	박 조 준	50,000	5 명
2	" 새문안 "	강 신 명	30,000	1
3	" 무 학 "	문 창 권	20,000	2
4	" 연 동 "	김 형 태	15,000	1
5	" 동 안 "	송 치 현	15,000	1
6	" 금호중앙 "	백 의 석	12,000	2
7	" 남대문 "	배 명 준	10,000	1
8	" 영등포 "	방 지 일	10,000	1
4	" 노량진 "	임 인 식	10,000	1
10	" 당 일 "	김 보 생	10,000	2
11	" 구 로 "	김 찬 호	10,000	2
12	" 송학대 "	방 관 덕	10,000	1
13	" 도 립 "	유 병 관	10,000	1
14	" 용 산 "	유 호 준	10,000	1
15	" 장 석 "	조 영 택	10,000	2
16	" 응 암 "	황 칠 수	10,000	1
17	" 대 현 "	김 용 진	10,000	1
18	" 평 광 "	김 광 훈	8,000	1
19	" 충 무 "	박 중 열	8,000	1

	교 회 명	목 사	지원 금액	결 연 군 목
20	서울 영 동 교 회	김 시 원	7,000	1
21	" 동 신 "	김 세 진	5,000	1
22	" 영 암 "	임 욱	5,000	1
23	" 정 룡 "	박 석 규	5,000	1
24	" 도원동 "	김 성 수	5,000	1
25	" 서교동 "	문 용 오	3,000	1
26	" 염 천 "	신 현 균	3,000	1
27	대구 제 일 "	이 상 근	7,000	1
28	" 삼 덕 "	김 상 구	7,000	1
29	" 동산병원 "		10,000	2
30	" 대 봉 "	박 맹 술	5,000	1
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INHALT

ZEITSCHRIFTEN - SERIEN - KONGRESSE	3
BIBLIOGRAPHIEN	5
KUNST - ARCHITEKTUR - MUSIK - THEATER	6
SPRACHWISSENSCHAFT	8
GESCHICHTE UND KULTUR	
Bücher in koreanischer Sprache	19
Bücher in japanischer Sprache	17
Bücher in westlichen Sprachen	13
LITERATUR IN WESTLICHEN ÜBERSETZUNGEN	12

Wesentlichen Anteil an dem Zustandekommen
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Ihm danken wir auch an dieser Stelle für
seine stete Hilfsbereitschaft und zahlreichen
wertvollen Ratschläge.

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19

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BERICHT DES NOSONGDANG ÜBER SEINE REISE NACH JAPAN AUS DEM JAHRE 1420
(Nosongdang-Ilbon-haengnok)

Veröffentlichungen des Ostasien-Instituts der Ruhr-Universität Bochum, Band 8
1973. 237 Seiten, 1 Karte
Broschiert DM 36.--

Song, mit Schriftstellernamen Nosongdang, ein hochgebildeter Hofbeamter aus Korea, fuhr im Jahre 1420 als königlicher Gegen-Gesandter über das Meer nach Japan und zeichnete während der elfmonatigen Hin- und Rückreise die einzelnen Ereignisse und seine Eindrücke und Empfindungen dazu auf. Sein Werk ist nicht nur das erste koreanische Tagebuch einer Japanreise, sondern auch der früheste Bericht über Japan aus koreanischer Hand und bildet somit ein wertvolles historisches Dokument. Der Bericht spiegelt das soziale und kulturelle Leben aus dem mittelalterlichen Japan wider. Dennoch wurde dieses Reisetagebuch in einer in koreanischen literarischen Tradition seltenen poetischen Form abgefasst. Jedes Wort atmet den lebendigen Hauch eines Dichters, der sich trotz der Angst, Piraten in die Hände zu fallen, dem Reiz der exotischen Landschaft verbunden weiss. Seine Schilderung entrollt das fernöstliche Panorama von Hanyang (heutiges Seoul) bis Kyoto mit malerischer Kraft. Die vorliegende Übertragung des Originaltextes ist die erste in westlicher Sprache. (Einleitung, Anmerkungen und eine Karte sind beigelegt).

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NEWS LETTER



YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF KOREA
1-3 FIRST STREET MYUNG-DONG, SEOUL, KOREA

No. 6

FALL 1974

WOMEN IN THE WORKING WORLD

According to the latest report from the Office of Labor Affairs, among the nation's 1,485,854 workers, women number 557,407 or 37.5 per cent of the total. This is quite an increase over the previous year and greater number is expected in the coming year. The largest number work in the manufacturing fields - almost as many women as men workers. Some 459,600 women are in the production process, mostly in the fiber or textile fields.

Women in the future will be asked to fill new jobs, jobs they have little chance of obtaining today, and workers must be helped to raise their level of skill. Workshops are needed in rural and city areas to help train these workers. Also, incentives are needed to help women rise above mediocrity and to help them fulfill their potentiality as workers. Merit systems which give recognition to individual differences are necessary.

There is much to be done on traditional concerns, such as, equal pay for equal work, wages and hours of work. Women have made some rapid advances into new fields of work, but even in these areas, there are inequalities and work must be done to correct them as soon as possible.

We must try to make it easier for women to take their place in the occupations and accept their right to be there in the interest of their own personal achievement or give a much higher value to other activities that women pursue. There is a need for much better education of young persons as to what their role as women should be. Unfortunately, women are often educated on a contingency basis. They do not know whether they will be homemaker, mother, or working woman.

In view of some of our contemporary circumstances, YWCA will want to look to the future with an inquiring mind about matters such as: health needs of women with responsibilities for a job and a home; nature of recreation and a better understanding of how work can be fun or fun can become work; the way the YWCA can meet the psychological needs of young mothers confined with child-bearing and child rearing; a new interpretation of housekeeping methods and standards that will meet the needs of women with new and dual roles; the kind of school curricula and out-of-school activities that can prepare young persons for a realistic kind of life; the way the YWCA can provide opportunities for boys and girls and men and women to learn from one another; the way "community" citizenship can challenge young adults.

Women are our concern today! We must try to improve their lot, especially women workers who contribute so much to the economic development of our country!

1975 International Women's Year

One of the main purposes of the United Nations is to promote equal rights for all, including women. Much has been done over the years, especially in political rights, but the ideal is far from being reached. For this reason, the Commission on the Status of Women at its 1972 session recommended that the United Nations designate a year during which special efforts would be made toward the recognition of women's equality with men in rights, worth and dignity. Following that recommendation, the UN General Assembly proclaimed 1975 as the International Women's Year when action would be intensified:

- to promote equality between men and women
- to ensure full integration of women in the total development effort
- to recognize the importance of women's increasing contribution to friendly relations and cooperation among States and to strengthening world peace.

The central theme of the year is therefore: EQUALITY, DEVELOPMENT, PEACE.

Suggested programs and activities of the year - nationally, regionally and internationally - are aimed at improving the conditions of women and ensuring their integration in all sectors of national life. Activities to promote equality of women are to be - before the law, in decision-making, and in the field of health, employment, responsibilities in the family and the home.

Some of the programs proposed under the "development" are: to improve the living conditions as well as the status of both men and women and expand freedom of choice for all persons in planning life patterns that permit the development of their potentials as individuals. Special mention is made of rural women, equality of educational opportunities, guidance, counselling and training and of social and health services.

Peace-making efforts should include information and education for women in the developed countries about the living conditions and problems of women in developing areas. Women's groups are encouraged to promote detente in the world and international peace and cooperation by assisting in combating colonialism, apartheid and racial discrimination.

It has been suggested that at the national level, some kind of machinery be set up for a continuous review and evaluation of women's integration into all sectors of economic and social life. It also proposes various activities, for instance, through mass media and school programs, sports events, art competitions, studies and surveys.

Among the activities proposed at the regional and international levels are:

- appeal to governments to establish regional Commissions on the Status of Women,
- research, study and seminars on image of women in textbooks and mass media, the responsibilities of both parents in the upbringing of children,
- comparative studies of time used by men, women and children in their everyday living patterns.

The UN Specialized Agencies and regional Economic Commissions are planning special projects for the International Women's Year - such as, special studies, formation of Development Task Force in Africa, establishment of Pan-American Women's Centre as a regional training institute, and an International Conference. The Commission has accepted the invitation of Columbia as host country for this Conference in 1975.

From - A Common Concern, July 1974

NATIONAL NEWS

EXPLO '74

Explo '74, a mass evangelism training event, was held in Seoul from August 13-18 under the sponsorship of the Korea Campus Crusade for Christ. Total attendance at the five evening and Sunday afternoon meetings totaled over four million, by conservative estimates, while 223,000 persons, including 3,000 foreign delegates participated in the daily training sessions in personal witness techniques, mission strategy, music and management at 109 locations all over the city. The climax of the week came on Saturday afternoon when thousands of delegates hit the city streets to give personal witness. Though the rhetoric of Explo '74 ("Evangelism Explosion", the greatest events since Pentacost) was greatly overdone, and the event itself was not free of political overtones, it must be said that many were blessed through attendance at the rallies and seminars.

W. Ransom Rice, Jr.
United Presbyterian Mission

Student YWCA

Student Summer Camp was held in July using the theme "Youth in Nature". About 100 students from various Universities enjoyed a heavy five day-schedule which included lectures to help students become aware of the social problems as well as recreation in the form of miniature Olympic games, sandwich contest as well as suntan contest.

Student YWCA Council meeting for presidents and vice-presidents from each campus throughout the country was held August 24-25. About 40 Student Y leaders and staff members came together to evaluate the program of the first semester and to make plans for the second semester. Through lectures and discussions on the subject: A POWER TO BE the STUDENT YWCA, these student leaders were helped in finding direction for their program this coming semester.

At the closing session, the group decided to change the annual meeting from "Student YWCA Winter Conference" to "Student Y National Convention"

Y-Teen

The Y-Teen National Conference was held at Camp Willow July 24-27. The theme of the Conference was - "Y-Teen, Where are you?" 110 Y-Teen members from all over the country met for three days and through presentations and discussions they tried to discover who they are and what they can do - their role and their responsibility in the YWCA and in the community.

Cheju YWCA

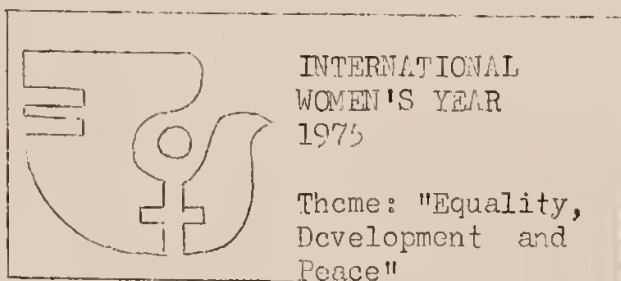
In an effort to help YWCA members learn to be thrifty, the Cheju YWCA held a contest on "Make useful articles with used materials". Exhibit was held of more than 150 articles made by the members. Prizes were given for the best articles.

Honam Regional Conference

The Honam regional conference was held on July 12-13 at Kwangju YWCA aimed at helping members become aware of the social issues, self-improvement and leadership development. About 100 participants from Kwangju, Mokpo, Seonchon, Chunju, Kunsan and Cheju came together for two days under the leadership of the National YWCA. The theme was "Power to be... the YWCA". Through lectures, discussions and workshops, they studied and evaluated their program, membership policies, responsibility of members and consumer protection movement.

Training Conference for Bible Study Leaders

Special training conferences were held for Bible Study Leaders September 14-15 - one at Camp Willow and the other at the Catholic Center in Chunju simultaneously. This training conference was attended by Y-Teens, Students, Young Adults and adult members to learn new methods in Bible Study so they in turn could start such Bible Study groups in their own Associations. The participants were taught how to use drawing, singing, body movement, imagination and other media to interpret the Bible. It is hoped that this program will help to strengthen the YWCA as a Christian Movement.



Study on the life of a working girl

A study is being made on the life of a working girl in an effort to help the girls live a more meaningful life - not only in their place of employment but after working hours. A model working girl will be selected to encourage the others to look into their lives and work for improvement.

Full Board Meeting

National YWCA Full Board Meeting will be held on October 12 at Camp Willow. The major part of the day will be devoted to program evaluation and discussion as well as consideration of program for "1975 International Women's Year". 1975 program emphases and National project will be selected at this time.

WHAT MEMBERSHIP MEANS TO SOME:

- a sense of belonging, of being and becoming an individual who is willing to learn and share,
- an opportunity to grow in human relationship, in knowledge of the world and in my faith,
- widening of horizons and an increasing awareness of world problems,
- a push to make me do my best working with others to make the world a better, peaceful world.

From participants at the
International Training
Institute, Cret-Berard 1972

World YW/YMCA Week of Prayer and
World Fellowship

Dates: November 10-16, 1974

Theme: "PRAISE BE!"

Coming November, the YWCA members everywhere will be observing the Week of Prayer and World Fellowship a time for renewing our sense of belonging to a world-wide Christian community and for thinking together on the same theme. This year's theme is "PRAISE BE!"

"From the beginning of time the instinctive need to pray in petition, repentance, thanksgiving and praise has been part of the innermost nature of man. Joy and wonder burst forth in spontaneous praise, often transcending anguish and sorrow in recognition of His infinite grace. For in spite of the total confusion of our time, the sound of praise can be heard clearly above the clamour of violence and hate, of strife and antagonism."

We hope that this will be a time for praise - a prayer of hope and celebration with others for the life and light which human relationships can bring."

Program Calendar for October

- | | |
|------------|---|
| Oct. 8 | National YWCA Benefit Luncheon |
| Oct. 10-11 | National Consultation of Program Committee Chairmen |
| Oct. 12 | 2nd Full Board Meeting |
| Oct. 14 | Seoul YWCA Bazaar with National YWCA World Fellowship Committee Participating |
| Oct. 19 | Young Adult Regional Conference (in Central Area, Honam Area, Youngnam Area) |
| Oct. 26 | 2nd Student YWCA Central Committee meeting |
| Oct. 29-31 | Training Conference for Publications Committee and Staff members |

A REMINDER TO ALL YWCA MEMBERS AND FRIENDS

"¥100 WON FOR VIETNAM YWCA"
A PLEDGE OF FRIENDSHIP

November has been designated as the month of friendship - a time to remember our friends in Vietnam. Let us remember to share ¥100 each toward this Mutual Service project to help the newly developing YWCA in Vietnam.

BECAUSE WE BELONG - WE SHARE!

NEWS AROUND THE WORLD

Job Creation

YWCAs around the world are involved in job creation, trying to help women and girls find occupations which will enable them to earn money. The World YWCA has been invited by the Economic Commission in Africa and the International Labour Organization to co-sponsor with them a workshop to be held in Africa this year on the theme of: "Women's participation in Handicrafts and other Small Industries."

New Zealand Newsletter
May 1974

United States

By unanimous action of the Executive Committee of the National Board, Mrs. Sara-Alvce Wright has been appointed Executive Director of the YWCA of the United States. Mrs. Wright, who was the Deputy National Executive Director, succeeded Miss Edith Lerrigo beginning September 1, 1974.

Before assuming her present position, Mrs. Wright had served in Community YWCAs and was, for 12 years, National Consultant on teenage program. She is married to Rev. Emmet F. Wright, Pastor of the Christ Memorial Church in the St. Albans Section, New York City.

US YWCA Interchange

Hong Kong

A series of talks on "How to adjust to urban life" is being planned to help groups such as housewives and students face up to the pressures of a rapidly changing community.

Sri Lanka

A Health and Nutrition Centre particularly for women and girls has been inaugurated recently. At present there is concern about food shortages and YWCA groups are cooperation with the Government in the Grow-More-Food Campaign.

Ethiopia

Since its beginning, the YWCA of Ethiopia has worked on promoting the well-being of women and girls and helping them become mature and responsible citizens. Its work both national and local has been supported this year by the World YWCA Mutual Service funds. One of the main emphases has been Vocational Training, in an effort to provide skills with which women can earn a living and gain a measure of confidence and independence. With this ends in view the Addis Ababa Dressmaking School was opened in early 1971. In addition to the practical work, it offers classes in costume history, fabrics, bookkeeping, professional etiquette, teaching methods, child care, nutrition, home management, hygiene, and personal development. Academic subjects such as Amharic, English, Mathematics and general knowledge are also given.

Lima

The YWCA of Lima is very outgoing Association, joining forces with other agencies in the community wherever possible. It cooperates with the Family Protection Centre in training and counselling members of the Mothers' Clubs. It also conducted a five months' course in home industry for the women and articles made were sold at the YWCA Christmas Fair.

New Zealand

In New Zealand, with the help of the World YWCA, a Mobile Kindergarten was started. It moves from street to street teaching mainly the Maori and Polynesian children in their own surroundings. This program began last year with one group of 8 to 10 children. Now there are not only more groups and more children but more mothers becoming involved. Some of the mothers read stories and help with the kindergarten program.

From Perspective 1974

EXAMPLES OF YWCAs ACTION

Several YWCAs - including the French - took action with regard to the French nuclear tests in the Pacific.

The YWCA of Victoria, Australia, chose pollution as a major topic for its 1972 programme and organized a one-day Pollution Seminar. As an example of action, young YWCA members swept their city squares with brooms and drove a special little train around the streets of Melbourne.

YWCA of Canada opposed the James Bay Hydro Project which would flood 2,000 square miles of land where Indians and Eskimos have been living for thousands of years and would greatly affect the ecology of the whole area.

The YWCA of Fiji has been active in protesting the French nuclear tests. In 1972, they asked the government to ban methylated spirits, which many people drink as "home brew", and which is very dangerous to health.

The YWCA of Japan devoted the 1973 annual four-day conference to the current problems of economics and pollution. As a result, they decided to distribute widely a booklet entitled "Polluted Japan", particularly among national YWCAs in Asia, to let people "know the horrifying fact which is often hidden behind the brilliant development in modern life."

The YWCA of Korea has participated in a national programme to protect natural resources and beautify the country side. In 1972 with the help of the Arizona Garden Club who sent large amount of flower seeds,

they started the "Flower Meari" campaign, planting flower seeds in communities and giving prizes to the best gardens. They also have clean-up campaigns to keep public recreation areas and city streets clean.

The YWCA of USA adopted a programme for action 1973-1976, with "A more human environment" as a major priority, seen as closely related to their one imperative, the elimination of racism. The programme includes preservation of natural resources and more equitable access to the benefits of resources for all people everywhere, health care and education, "population" services and transportation systems that meet the needs of people in all income levels and protect the environment.

World YWCA-Common Concern
July 1974

World YWCA Study Group

Out of the 29 good nominations, seven young women, volunteers and staff, were selected to take part in the World YWCA Study Group on Population, July 25 - September 5, 1974. Mrs. Myung-Ja Chang Kim, Programme Development Staff of the National YWCA of Korea was selected as one of the seven to participate in this Study Group. After a period of study and contacts at the World YWCA Headquarters in Geneva, some of them attended the International Youth Population Conference held at Bucharest, August 10-15. In addition to the new insights which will come to each participants, the through her to her YWCA, it is hoped that the Study Group will also help the World YWCA as it prepares for World Council Meeting in 1975, to review its policy in the field of population.

To YWCA Members and Friends:

The enclosed report of the National YWCA for 1974 is for your information.

National YWCA of Korea

YWCA - 1974 IN REVIEW
(A report to the National Board)

The year 1974 was truly a turbulent year throughout the world with unprecedented events bringing disturbances to people everywhere. The rise and fall of powers in many nations, the apparent lack of moral integrity among many of the world leaders, the use of oil or food as a weapon against each other to retain their world power - these and others have caused great fear, uncertainty, doubt and disorder among the people in general. World wide economic slump and growing number of unemployed have added to people's anxiety.

Korea was not spared of all these difficulties. Added to the general political unrest and growing economic uncertainty, there appeared to be a widespread evil around us in the philosophy of power without morality, showing clearly the lack of religious morality which gives meaning in life to people.

All these factors have had their effect on the YWCA - its leadership and its membership. But in spite of it all, the YWCA has continued to serve its constituency guided by its Christian purpose and its Christian faith. We have not only met the social welfare and educational needs of our membership, but we have also taken positive action for justice and human rights as well as for the preservation of democracy in this land. Special thanks and appreciation go to the members of the National Board for their clear thinking, their guidance and their full participation in some of the controversial issues of our time. We are still the Young Women's Christian Association, unchanged in its basic Christian purpose.

Strengthening the YWCA as a Christian Movement

One of the major emphases of the triennium was to strengthen the YWCA as a Christian Movement. In a society which is basically non-Christian, it is not very easy to grow as a Christian organization and to give hope and vision to those in despair. Therefore, the Associations throughout the country have been putting special effort to strengthen the YWCA as a Christian Movement - to know the reasons for its existence in this land and elsewhere.

To this end, the YWCA Boards, Committees, staff, groups and membership at large have made a study of the purpose of the YWCA to know what it says to us and to our work. To help in this program, special Bible study programs were initiated, worship services and prayer meetings held. Also lectures on religions and dialogues with the churches all helped to provide basic guidelines for the members in their effort to put their words into deeds.

The Young Adult Council went on a nation-wide campaign to send Bibles to remote rural villages and island communities in Korea as part of their program to share the "Good News" with the people. While working on this project, the members had time to re-examine their own faith and to rethink what the YWCA meant to them, each as individuals and as a group.

The Student YWCA made a survey of religious activities of the Student YWCA members on the campuses. This survey helped the leaders to direct their program toward better guidance and training of individuals in their spiritual growth. The need for daily Bible reading is being promoted on the campuses.

During the year, the YWCA joined other Christian groups in the struggle to restore human rights to individuals and to preserve democracy in this land. National prayer meetings, regular lectures on human rights, morning prayers for colleagues and Christian students in prisons were held. In addition, nation-wide fund drive was held to help the families of those in prison. In these ways, the YWCA members have tried to be a part of the Christian community.

Promote the welfare of working girls

Another emphasis for the treinnium was to help improve the welfare of working girls. The past year has been one of fact finding - about the place of work, living conditions through visits and facts about the future of the working girls through discussions with the business leaders in the communities. In addition to finding ways to help the working girls, the YWCA groups have carried on the following projects:

- National Y-Teen Council helped to organize Y-Teen clubs among the teenage working girls who are unable to go to school. Already they have organized 9 clubs with 149 members providing them with opportunities for development as individuals.
- National Student YWCA Council opened a Night School for working girls at the Seoul YWCA East side Branch. During 1974, the student volunteers taught a full Middle School course to these youngsters. Meanwhile, the night school for working youth in Younhi slum area has turned out second graduating class this year.
- In Kwangju YWCA, student volunteers have established a night school for needy girls giving them Middle school education.
- Student Central Area Council members conducted educational classes for working girls living in the dormitory in Anyang.
- Student Council members took a survey of living conditions in Chongyecheon slum area and as a result of this survey, organized a club of 10 women and began to carry on special programs with them.

In addition to these,

- Seoul YWCA conducted a labor union officers' training program
- Chochiwon YWCA opened a night school for employed women
- Kwangju and Masan YWCAs established counselling services as well as educational program for working girls.
- An essay contest on "The life of a working girl" was conducted by the National YWCA. Special awards were given for the best essays as a encouragement to girls working in a low income brackets.

Promotion of Legal Status of women

The YWCA joined the Pan-Women's Organizations to work on the amendment of the Family Laws which discriminated against women. While legal aspects of the amendments were being worked on, the YWCA carried on an educational and enlightenment program through lectures, discussions, forums - for students, young adult, general membership as well as for non members. Because of technical reasons there was a delay during the past year, but effort will be made to see the passage of this bill in 1975.

The YWCA of Korea has been deeply concerned with the status of Korean residents in Japan. The discrimination, their ill treatment by the Japanese, their bad living conditions - must be brought to light. To seek ways to protect their rights, we are in agreement with the YWCA of Japan to hold a consultation to see what the YWCAs could do to help the situation of this minority group in Japan.

Consumer Protection Movement

As part of the Consumer Protection movement, 1974 was designated as "The year to file complaints". 16 local Associations organized special committees to work on -

- consumer protection counselling
- monitors activities and their training
- joint procurement activities and training
- commodity quality examination and appraisal meetings
- providing consumer information, lectures, discussions, public hearings and publication of booklets for consumer education with only limited resources and leadership

In order to protect the consumers, there is a need for basic laws. The YWCA will not spare its effort toward this end.

Leadership Training

During the past year, the National YWCA put great effort to strengthen the YWCA leadership through concentrated training program.

- Seminar for Officers and General Secretaries of all Associations: Some 80 leaders participated in this first seminar designed to help top volunteers and paid Executive directors to know their jobs, to help in their human relationship, and to understand their partnership role in the administration of the YWCA as a community organization.
- Training of New Secretaries: In four different occasions, 24 new secretaries were given intensive training on YWCA - its history and philosophy of work, how to organize, program planning, interpretation of the YWCA purpose, structure of the YWCA, etc. The training period was for 1 week each, a much too short a period for good training, but most of these young staff members could not be spared from their Association for a longer period.

- Consultation for Student Y and Y-Teen leaders: To help the elected officers and leaders to do their jobs well, consultations were held for Presidents and advisors. This kind of meeting is needed to create good working relationship among the leaders.
- Training of Clerical workers: A two-day training was given to all clerical and office workers to help them perform their jobs better.
- Seminar for staff and Committee members responsible for Adult Education.
- Training leaders for Bible Study groups.
- Seminar for leaders working on Consumer Protection program.
- Seminar for Publication and Public Information Staff and Committee.

Participation in Training Programs and International Meetings:

During the past year, 7 YWCA Board or staff members have participated in overseas training and/or international conferences including the International Women's Consultation sponsored by the YWCA of the United States with the theme: "Women - Power for Change". In addition to these, some staff members were able to attend training or research meetings of other organizations in Korea. Opportunities were given to as many as possible to take advantage of training programs within the YWCA as well as outside of the YWCA.

Mutual Service in the YWCA

Mutual Service in the YWCA means the sharing of resources, both financial and personnel. Since 1947, the YWCA of Korea has received Mutual Service aid through the World YWCA in the person of Esther Park who helped to re-start the YWCA Movement in Korea as well as financial aid to help in our program development. Without this aid, the YWCA could not have become what it is today. But the YWCA of Korea has also tried to be a contributing Association by raising funds to help others such as to Vietnam YWCA, to Bangladesh and to the World YWCA Mutual Service Fund. From 1975, the YWCA of Korea will become self-supporting and at the same time, will try to increase its giving to the World YWCA.

Double your membership drive

There has been a nation-wide campaign to double the YWCA Membership in all the Associations. This was started at the 25th National Convention as a three years project. Kwangju and Seoul YWCAs reported various ingenious methods to increase their membership such as organizing housewives clubs by districts or by age brackets. 1974 shows some increase over 1973, but it is not sufficient to reach our goal.

	1973	1974
Adult voting members	6,155	7,642
Student YWCA members	1,508	1,278
Y-Teen members	2,674	2,774
Program participants	249,247	258,888
Grand total	259,584	270,582

To ensure our plans to double our membership during the triennium, all member-Associations should recruit during 1975-1976 the following average increase to the 1974 figures:

- 50% in Adult members
- 160% Young Adult members
- 136% Student members..
- 93% Y-Teen members

Because of lack of facilities and leadership, both Y-Teens, Young Adults and Student groups are known to close their membership to new comers. Some of them have become closed units, self perpetuating and happy in their own group. They don't want new members. And because of building space and lack of leadership, the YWCAs are not able to keep on organizing new clubs. How to break up these small, closed groups to become more open and less segregated is one of our important tasks. Also, more thought should be given to Y-Teens and their continued activities in the YWCA after they leave High Schools. The young people must be given opportunities for greater participation and responsibilities in the Association as a whole.

New Associations

Beginning of a new YWCA group is seen in two communities - one in Chinju and the other in Hwachon. With the help of the National YWCA Secretary in charge of the region, new women's groups were organized which will eventually grow into YWCAs in those communities.

Facilities

We often say that YWCA is not a building. However, in Korea where there is no community centers or other buildings available for meetings, it is vital that YWCAs have some building space - built, rented or leased to enable the women to come together and work. So far, 9 of the affiliated YWCAs have their own buildings while two of the fully affiliated Associations are still without their buildings. Many of the local YWCAs which had small rented buildings have now moved to a little more spacious place.

- Masan YWCA has leased a 25 pyong third floor of a building for three years.
- Cheju YWCA has moved from 5 to 45 pyong room.
- Suwon from 20 to 40 pyong room.
- Chunju from no building to 40 pyong room.
- Chunchon was able to secure a 30 pyong room and opened a day care center.
- Chungju is scheduled to move into 38 pyong office from the present 4 pyong.
- Inchon YWCA was given a 40 pyong space at no cost. It was made available to the YWCA by a member of the Board.

This is the brief summary of our work during the past year. Now, looking ahead to 1975, I present the following plans:

1975 - International Women's Year

The United Nation General Assembly proclaimed 1975 as the International Women's Year. The theme chosen is Equality, Development, Peace. It is hoped that action would be taken to promote equality between men and women, to ensure full integration of women in the total development effort and to recognize the importance of women's increasing contribution to the development of friendly relation and cooperation among States and to the strengthening of world peace.

Miss Elizabeth Palmer, General Secretary of the World YWCA said recently that "in the YWCA, every year is the Women's Year". This is indeed true because the YWCA is always concerned with the status of women, their development and its work is continuously pointed toward international understanding and world peace.

In line with the world trend, we too have set the following emphasis for the year 1975. Our theme is : 1975 Women's Year - the Year to Amend the Family Laws". Our one imperative is to thrust our collective power to eliminate inequality wherever it exists - before the law as well as in the integration of women in national development.

The main program emphases for 1975 are as follows:

1. Promotion of Legal Status of Women
 - Work for amendment of Family Laws which discriminate against women
 - Strive for fair labor practices wherever inequalities exist
2. Education of women for participation
 - Set up citizenship education program for women
 - Establish "Mobile School" for working girls
 - Intensify counselling program
 - Arrange special lecture program for youth - in high schools and colleges
3. Integration of Women in national development
 - Strive to establish the National Commission on the Status of Women
 - Promote women's participation in policy-making bodies - in church and in government
 - Encourage government to include women in their delegation to international meetings and conferences

4. Special projects

- Hold membership conference on: "The Image of Women in Korea"
- Work for Japan-Korea YWCA Consultation to promote better understanding and peace
- Make a survey of women in various occupations
- Request government to issue commemoration stamps for 1975

The first and the major task of the YWCA is to thrust our collective power (together with other women's organizations) to see that the present Family Laws which discriminate against women are amended. Much ground work has been done, but a united thrust is necessary to see that the Laws are changed in the 1975 Assembly. Even as we work on this imperative - to eliminate inequality wherever it exists - we must educate women so they understand what the laws are and be prepared for full integration in the national development program.

Soon Yang Park
National General Secretary

1974 Statistical Report of the YWCA of Korea

1. Membership

		Adult Members	Young Adult Members	Student Members	Younger Members	Program Participants	Total
F	Chochiwon	157	28		40	1,046	1,271
U	Chonju	70			30	2,556	2,656
L	Chunchon	164	25	75	82	1,815	2,161
Y Y	Kunsan	110	20		80	5,305	5,515
A W	Kwangju	424	44	231	177	4,475	5,351
F C	Mokpo	157	19		76	3,921	4,173
I	Pusan	294	89	81	347	20,673	21,484
L A	Seoul	4,388	343	746	1,019	195,684	202,180
I	Soonchon	109	17		60	445	631
A	Taegu	343	80	100	245	16,699	17,467
T E	Taejon	72	76	20	83	1,914	2,165
D							
A	Chungju	54	28		50	1,271	1,403
C Y	Inchon	62	10	25	71	393	561
C W	Kyongju	43				60	103
E C	Masan	50	60		55	980	1,145
D C	Suwon	104	25		60	150	339
I A							
T A							
E							
D							
C Y	Chcju	100	32		55	1,238	1,425
L W	Wonju	45			134	263	442
U C							
B A							
C Y	Yangjung				80		80
L T	Yangkok				30		30
U E							
B E							
N							
Total		6,746	896	1,278	2,774	258,888	270,582

* 18 Local Associations - Affiliated and Newly developing

* Student YWCAs - in 35 Colleges and Universities

* Y-Teens (Younger members) - in 93 Junior and Senior High School

* Program Participants - Classes, night schools, kindergartens, special projects, etc.

2. Leadership

	<u>Number</u>
Board members	460
Board of Trustees	13
Committee members	941
Staff - Professional & Clerical	138
Teachers and Lecturers	1,920
Volunteers	918
	<hr/> 4,390

3. Leadership meetings and Training

	<u>No. held</u>	<u>Approx. Attend</u>
Full Board meeting (National)	2	125
Board meetings	259	3,619
Committee meetings	487	3,783
Officers' meetings	190	1,181
Adult Education Consultation	1	40
Bible study leaders' training	4	83
Consumer Protection committee members & staff training	1	35
Publication & Public Relations committee members & staff training	1	18
New staff training	4	24
Administrators Consultation	1	80
Clerical staff study and training	1	35
Staff study and meetings	775	4,881
Young Adult leaders training and meetings	182	1,824
Y-Teen leaders training and meetings	343	5,186
Student leaders training and meetings	527	9,122
Attendance at meetings of the organizations and training courses	110	1,399
Other leadership training and meetings	183	1,245
	<hr/> 3,071	<hr/> 32,680

<u>4. Activities on program emphases</u>	<u>No. held</u>	<u>Approx. Attend</u>
1) Strengthening YWCA as a Christian Movement		
Bible study	362	4,101
Worship and prayer meetings	999	41,619
Religious music study	188	2,377
Religious lectures	8	96
Cooperation between church and the YWCA	35	1,639
Others	35	1,455
	<hr/> 1,627	<hr/> 51,287
2) Welfare for Working Women		
Study on basis of working standards	2	192
Education for working women (Night school)	6 groups 730 days	190
Lectures for working women	116	12,913
Counseling service for working women	28	576
Essay contest on the life of working women	1	51
Awards for Best Essays on the Life of Working girls	1	80
	<hr/> 878	<hr/> 14,002
3) Legal status of women		
Education on Family Laws	16	1,015
Educational program for population problems	59	5,847
Lecture on Human Rights	1	300
Others	159	4,812
	<hr/> 235	<hr/> 11,974
4) Strengthening program of consumer protection and education program	668	3,254
5) Problems of Korean Tourist Industry	3	629

5. Club activities

	<u>No. groups</u>	<u>Enrollment</u>
Business girls	30	510
Housewives	99	1,230
Interest groups	30	586
Co-ed clubs	27	482
Adult clubs	15	1,709
Young Adult clubs	52	896
Y-Teen clubs	160	2,774
Senior Citizen clubs	6	141
Urban Y-Teen (Working girls)	2	37
Rural Y-Teen clubs	7	110
	<hr/> 1,28	<hr/> 8,475

6. Education

1) Regular classes

Night School	6	163
Kindergarten	7	245
Secondary Education	3	71
Wives' classes	6	230
Brides-to-be school	11	685
Literacy class	1	10

34 1,404

2) Vocational education

Knitting	25	414
Dress making	16	529
Korean dress making	12	114
Machine embroidery & beauty culture	24	285
House maid training	3	56
Professional cooks' training	1	14
Others	3	60

84 1,472

3) Health education and recreation	<u>No. groups</u>	<u>Enrollment</u>
Folk dancing	43	3,011
Slimnastics	1	15
Finger-pressure therapy	5	52
Swimming	41	321
Skating	12	16
Tennis	90	94
Other Physical education	67	1,526
	<hr/> 259	<hr/> 5,035

4) Regular courses

Bible study	33	309
Flower arrangement	43	600
Oriental painting	9	63
Brush writing and painting	41	449
Cooking	11	149
Music	21	330
Guitar	39	337
English language	52	491
Japaness language	5	32
Knitting	9	98
Children's art classes	38	428
Gayakum	1	6
Historical study	1	14
	<hr/> 303	<hr/> 3,306

5) Special classes

Secretarial courses	10	213
Bride and groom school	6	304
Mothers college	15	437
Interest school	29	2,676
Flower arrangement	7	157
Cooking	43	1,691
Knitting	3	41
Dress making	1	8
Flower design	15	144
Guitar	107	1,776
Gayakum	24	80
Recreational program	27	6,221
English language	16	320
Japanese language	12	123
Arts	15	199
Wood carving	2	22
Sing along Y-Teen	75	7,074
Others	41	881
	<hr/> 450	<hr/> 22,367

7. General meetings and Events

	<u>No. sessions</u>	<u>Approx. attend</u>
Annual meetings	19	1,328
Honam area conference	1	100
National Student conference	1	76
National Y-Teen conference	1	116
National Young Adult conference	1	95
Young Adult regional conference	3	113
World YWCA day program	10	640
World Fellowship program	17	2,861
Open house	1	90
Public Affairs program	65	5,287
Fund raising program	79	15,420
Camping	59	915
Reception	13	256
Music appreciation and concert	79	11,203
Y-Teen carnival	3	1,600
Display	25	11,225
Others	128	4,612
	<hr/> 505	<hr/> 55,837

8. Welfare Projects

Day nursery	2	97
Orphanage	1	171
Rehabilitation Center	1	189
	<hr/> 4	<hr/> 457

9. Relief and Service Project

Service program	783	21,367
Visits to hospitals and prisons	312	31,007
Medical service	5	376
Relief projects	61	1,533
Household employees (Time basis)	351	10,701
Caterer	14	624
Food service	547	36,479
Public service (weddings, etc.)	877	177,076
Camp - Outside groups (Willow camp)	105	5,535
Decentralized program	297	17,382
	<hr/> 3,352	<hr/> 302,080

10. Special Projects

	<u>No. held</u>	<u>Approx. Attend</u>
Seasonal day nursery	24	1,130
Counselling service for Family Law	129	129
Rehabilitation of former prostitutes	18	1,355
"Livestock to rural village" project	1	1
"Bibles to rural village" project	5	235
	<hr/>	
	177	2,850